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WITH STORR'S NOTES.



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Osiris - Brother of Isis - One of four Egyptian deities
whom he reclaimed for barbarism caught them agricultural &
ruled other parts of world with an army & Isis
is - wife, & spouse of Osiris - was looked on
as the Goddess of fecundity
was - son of Osiris & Isis. He is the sun at
the summer solstice.



ENGLISH LITERATURE SERIES.

PARADISE LOST.

Books I. & II.

EDITED

WITH INTRODUCTION, LIFE OF MILTON,
AND NOTES

BY

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1878.

1608
LIFE OF MILTON

JOHN MILTON, the son of John and Sarah Milton, was born on the 9th of December, 1608, at his father's house in Bread Street, Cheapside. His father was of gentle birth, and the family had been long settled in Oxfordshire; but the grandfather of the poet was a strong Papist, and disinherited his son, who had embraced the Protestant faith. The son settled in London, where he pursued the profession of scrivener, and amassed a considerable fortune. He was a man of culture, and an excellent musician; and it was from him that the poet inherited his love of letters and his love of music. No pains and no expense were spared in his education. First he was taught at home by Thomas Young, a Puritan divine, afterwards Master of Jesus College, Cambridge; then he was sent to St. Paul's School; and at the age of sixteen he went to Christ's College, Cambridge, where he remained till he took his M.A. degree, in 1632. There is a foolish story current of his having been whipped at college; but we may safely accept his own words as evidence of the reputation which he bore as an undergraduate—"I found more than ordinary favour and respect above any of my equals at the hands of those courteous and learned men the fellows of the college wherein I spent some years." They would, he adds, gladly have kept him there; but he retired to the house of his father, who had now purchased an estate at Horton, in Buckinghamshire, and there he spent the next five

years, writing little, but amassing those vast stores of ancient and modern learning which he was afterwards to turn to such good account. At one time he had thoughts of taking orders, but scruples of conscience prevented him. He could not bring himself to join a church in which Laud was the ruling spirit. To use his own words, he was "church-ousted by the prelates." On the death of his mother, in 1637, he went abroad, and passed two years in travel on the Continent. At Paris he conversed with the learned Grotius; at Florence he made the friendship of Galileo, then suffering the pains of the Inquisition. Everywhere, at Rome, at Naples, at Geneva, he was welcomed by the learned and noble, and imbibed all the beauty and sweetness of Italian art and literature, without impairing his English virtue or compromising his unbending Puritanism. He had intended visiting Sicily and Greece, when news from home made him alter his plans. This was in 1639, just when the King was preparing his second expedition against the Scotch, and "he thought it base to be travelling for his pleasure abroad while his countrymen were contending for their liberty at home."

Here we conclude the first period of Milton's life, the period of preparation. Thirty years and more he may be said to have spent in education. True he had already written *Comus* and *Lycidas*, the *Ode on the Nativity*, *L'Allegro* and *Il Penseroso*—enough to show that a poet had been born in England greater than any since Shakespeare's death, but serving only as a prelude to the great works that were to come. Let us try and picture to ourselves what this education embraced. Never, probably, has so great a genius been so carefully trained. As we read of the devotion of his father, "the ingeniose scholar," and his own intense application and precocious development,¹ we are reminded of another "marvellous boy," who

¹ "My father destined me when quite a child to the study of

has, like Milton, himself told the story of his childhood. Let us turn aside for a moment and compare the learning of John Milton and John Stuart Mill. We could not choose a more striking instance of the rapid growth of science and the enormous accumulation of knowledge during the last two centuries. Milton was incomparably the most learned man of his age, and there was hardly any branch of knowledge then existing which he had not mastered. No young man, we may safely say, of our own generation had read more or knew more than Mill did at the age of twenty. Yet Mill's range of knowledge embraced but a segment of what it is now possible to know. In Latin and Greek we may pronounce their attainments equal; in modern languages, Mill's knowledge of French was probably as perfect as Milton's was of Italian, and to French Mill added German, which was then in England an unknown tongue. But against Mill's knowledge of Political Economy, of Jurisprudence, of Chemistry and Zoology, and of that wide but ill-defined science which has hardly yet won for itself the name of sociology, what have we to set on Milton's side? A profound knowledge of Hebrew and Rabbinical literature, and a considerable proficiency in the theology and philosophy of the schoolmen. Observe, it is not the men we are comparing, but the ages in which they lived. The Titans are not less Titans because they did not batter heaven with Armstrong guns; and, moreover, the advantage is not all on our side. What is gained in extent of knowledge is often lost in concentration. Concentration—in this word we seem to have found the secret of Milton's power, the mainspring of his genius. His innate energy of character, his vast stores of learning, his wide experience of men and manners, all were directed

literature; so eagerly did I embrace it that from the twelfth year of my age I rarely quitted my tasks or went to bed before midnight. This was the first cause of my blindness."—Translated from the Latin *Defens. Sc.*

to a single object, all brought to a single focus. His whole life was a poem,² and a poem is, as it were, the express image of his life. He has himself told us the ideal which he set before him, the goal for which he strove. It was "that by labour and intense study he might perhaps leave something so written to after-times, as that they should not willingly let it die." It was to raise a work, "not from the heat of youth, or the vapours of wine, like that which flows at waste from the pen of some vulgar amorist or the trencher fury of some riming parasite; but by devout prayer to that Eternal Spirit who can enrich with all utterance and knowledge, and send out his Seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases."

We have dwelt somewhat fully on the first period of Milton's life as a necessary introduction to *Paradise Lost*. Of the second period, from his return to England in 1639 to the Restoration, it is impossible within our prescribed limits to treat. It embraces Milton's public life as Secretary for Foreign Tongues, and nearly all his prose writings—his *Reformation in England*, the *Areopagitica*, his treatise on Divorce, on Education, on Church Government, and his *Defence of the People of England* for the execution of the King. He who would know the history of the English Commonwealth must study the life of the Puritan poet no less than the life of the Puritan Protector. For us it must suffice to call attention to one or two points which have a special bearing on *Paradise Lost*. To begin with his personal history. His domestic life was not a happy one. He was thrice married. His first was an ill-assorted marriage. He complained of his first wife that he could find in her no ability for "fit and

² "He who would not be frustrate of his hope to write well hereafter in laudable things, ought himselfe to bee a true Poem, that is a composition and patterne of the best and honorablest things."

matchable conversation." She left him, and only returned as he was on the eve of contracting a second marriage. His second wife, to whom he was fondly attached, died in her first childbed. The three daughters left him by his first wife neglected and cheated their father. In his last will he calls them unkind and undutiful children. It was chiefly upon personal experience (though his Puritan creed and Greek culture may have been in part the cause) that Milton founded that low estimate of women which we find implied in *Paradise Lost*, and set forth at length in the treatise on Divorce. In the Paradise of Milton there is none of that passionate tenderness and reverent devotion towards women which breathes in the Paradise of the great Catholic poet. Adam is the absolute lord, Eve the soft and gracious handmaid. It is *subjection*, and nothing less, that he demands, though by him "required with gentle sway," and by her yielded with sweet submission.³

It was in 1652 that Milton wholly lost his sight. The immediate cause of his blindness was the incessant application and overwork in his controversy with Saumase. His proud boast that he had "lost them overplied in liberty's defence," the agonized wail of his *Sampson Agonistes*, and the invocation to light with which the third book of *Paradise Lost* opens, are passages familiar to us all. And if we examine closely we shall not fail to perceive unmistakable evidence of his blindness, not only in detached passages, but throughout the whole of his later poems. We see it in the limitations which it imposed on his genius. Coleridge has called attention to the absence of picturesqueness in *Paradise Lost*. We miss the sharp outlines, the delicate vignettes, the faithful transcripts of nature which abound in *Lycidas*, in *L'Allegro*, and *Il Penseroso*. But from this very weakness he drew his strength. His loss is our gain. What though his bodily

³ *Paradise Lost*, iv. 308.

vision failed, the mind's eye turned inwards beheld the very form and essence of things. To himself, the embodiment of all that was noblest and best in England, we may apply his own description of the England he beheld in a vision. Like an eagle, *he* kindled his undazzled eyes at the full midday beam, purging and unscaling *his* long-abused sight at the fountain itself of heavenly radiance.

One topic remains, which it is impossible to omit, though the barest outline must here content us—Milton's religious belief. First and foremost, Milton was a Puritan; that is to say, he believed in a personal and present God, who executed judgment on the earth, whose law, as contained in the Scriptures, Old and New, each man was bound to obey and carry out to the very letter. Secondly, no sect can claim Milton as its own. He began by being a Presbyterian; but he soon broke loose from Presbyterianism and joined the Independents. The Independents held that each individual body of Christians was entitled to govern itself, to elect its own ministers and officers, and to sit in judgment on its own members, as far as was consistent with complete civil and religious liberty. Such was the Independent's creed; but in practice Milton found it narrow and intolerant. For the last years of his life he worshipped in no temple, and could call himself member of no visible church.

The last part of Milton's life, from the Restoration in 1660 to his death, Nov. 8th, 1674, is at once the darkest and the most glorious. He had fallen on evil days and evil tongues. It was only by concealment that he escaped persecution or death. His occupation as a statesman was gone, his writings were burned by the hangman; but all this he patiently endured, content and even rejoicing that he was thus enabled to resume after a break of twenty-one years what he had never ceased to regard as his chief vocation and calling. *Paradise Lost* was begun shortly before the Restoration, it was published in 1667. In the same year two of his greatest contemporaries, Abraham

Cowley and Jeremy Taylor, died, and the poet who was to succeed him, John Dryden, published his *Annus Mirabilis*. The copyright was sold by Milton to one Simmons for five pounds, and the same sum to be paid after 1,300 copies had been sold, and so on with each edition, which was limited to 1,500. It first appeared in ten books, in form it was a small quarto, its price three shillings. A second edition was called for in 1674. This was, as Dr. Johnson remarks, a rapid sale for those days, considering that "from 1623 to 1664, that is forty-one years, the nation had been satisfied with only two editions of the works of Shakespeare, which probably did not altogether make one thousand copies." For an account of the poem itself we must refer the reader to another volume of the series which will shortly appear.*

In conclusion, we will quote Dryden's criticism of the poem; and that not so much for the sake of the criticism itself, but rather to show, what has often been disputed, that at least with competent judges it was from its very first appearance acknowledged as the greatest poem in the English language. Dryden's epigram, which in most editions appears on the first page of *Paradise Lost*, is more complimentary than judicious; but in the preface to his *State of Innocence* he gives us his deliberate opinion of *Paradise Lost*—that it is "one of the greatest, most noble, and most sublime poems which either this age or nation has produced."

Let us take a last look at the aged poet in his humble house in Artillery Walk, near Bunhill Fields. He rises at four, or, if it is winter, at five, beginning the day with a chapter from the Hebrew Bible. He studies till twelve, and dictates to his daughters, or is read to by his young Quaker friend, Ellwood. At twelve he dines, and after dinner walks abroad, then returning he plays on the organ or bass-viol; for that pursuit alone he wants no guiding

hand. His old friend and fellow-secretary, Andrew Marvell, comes to see him and talk of the good old times, or it may be some Italian visitor, attracted by the fame of the old man eloquent, and the soft Tuscan tongue recalls sweet memories of youth and Florence. As a student he had begun life, as a student he ended it. Never was the prayer of his favourite Greek poet more perfectly accomplished—

τέλος δὲ κάμψαιμ' ὡσπερ ἠρξάμην βίου

or rather let us say that to him was granted that higher petition of the poet who in modern times has most resembled him—

“The child is father of the man :
And O that all my days might be
Bound each to each in natural piety.”

“My mind,” says Coleridge, “is not capable of forming a more august conception than arises from the contemplation of this great man in his latter days. Poor, sick, blind, slandered, persecuted,—in an age in which he was as little understood by the party *for* whom, as by that *against* whom he had contended,—and among men before whom he strode so far as to dwarf himself by the distance,—yet still listening to the music of his own thoughts, or, if additionally cheered, yet cheered only by the prophetic faith of two or three solitary individuals, he did nevertheless

“Argue not
Against heaven’s hand or will, nor bate a jot
Of heart or hope; but still bore up, and steered
Right onward.”

F. S.

Handwritten notes:
Dante - English
John Milton
(dramatic poet)

Mt-Sinai in a desert
of Arabia called Horeb

PARADISE LOST

Book I.

restore
the temple
silosam
as above
the shadow
simpl
ed, pers

OF man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, heavenly Muse, that, on the secret top
Of Oreb or of Sinai, didst inspire

Handwritten note

5

That shepherd, who first taught the chosen seed,
In the beginning how the Heavens and Earth
Rose out of chaos. Or, if Sion hill
Delight thee more, and Siloa's brook that flow'd
Fast by the oracle of God, I thence
Invoke thy aid to my advent'rous song,
That with no middle flight intends to soar
Above the Aonian mount, while it pursues
Things unattempted yet in prose or rhyme.

Handwritten notes: Sion - just outside Jerusalem, moderate middle

15

And chiefly Thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for Thou know'st: Thou from the first
Wast present, and, with mighty wings outspread,
Dove-like, sat'st brooding on the vast abyss,
And mad'st it pregnant: what in me is dark,
Illumine: what is low, raise and support;
That to the highth of this great argument
I may assert Eternal Providence,
And justify the ways of God to men.

25

Say first—for Heaven hides nothing from thy view,
Nor the deep tract of Hell—say first, what cause
Mov'd our grand parents, in that happy state,

Handwritten scribble at the bottom

As far remov'd from God and light of Heaven,
 As from the center thrice to the utmost pole.
 O, how unlike the place from whence they fell ! 75
 There the companions of his fall, o'erwhelm'd
 With floods and whirlwinds of tempestuous fire,
 He soon discerns, and, weltring by his side,
 One next himself in power and next in crime,
 Long after known in Palestine and nam'd 80
 Beëlzebul : to whom the Arch-Enemy,—
 And thence in Heaven called Satan,—with bold words
 Breaking the horrid silence, thus began :
 ' If thou beest he,—but O, how fall'n ! how chang'd
 From him, who, in the happy realms of light, 85
 Cloth'd with transcendent brightness, didst outshine
 Myriads though bright !—if he, whom mutual league,
 United thoughts and counsels, equal hope
 And hazard in the glorious enterprise,
 Join'd with me once, now misery hath join'd 90
 In equal ruin ; into what pit, thou seest,
 From what highth fallen ! so much the stronger prov'd
 He with his thunder : and till then who knew
 The force of those dire arms ? Yet not for those,
 Nor what the potent victor in his rage 95
 Can else inflict, do I repent or change,
 Though chang'd in outward lustre, that boldness
 And high disdain from sense of injur'd merit,
 That with the Mightiest rais'd me to contend,
 And to the fierce contention brought along 100
 Innumerable force of spirits arm'd,
 (That durst dislike his reign, and, me preferring)
 His utmost power with adverse power oppos'd
 In dubious battel on the plains of Heaven,
 And shook his throne. What though the field be lost ?
 All is not lost ; the unconquerable will, 106
 And study of revengè, immortal hate,
 And courage never to submit or yield,
 And what is else not to be overcome ;
 That glory never shall his wrath or might
 Extort from me. To bow and sue for grace 110
 With suppliant knee, and deify his power,
 Who, from the terror of this arm, so late
 Doubted his empire,—that were low indeed,
 That were an ignominy and shame beneath 115

imperium *Signor*

This downfall ; since, by Fate, the strength of gods
 And this empyrean substance cannot fail ;
 Since, through experience of this great event,
 In arms not worse, in foresight much advanced,
 We may, with more successful hope, resolve 120
 To wage by force or guile eternal war,
 Irreconcilable to our grand foe, *in - Conscience*
 Who now triumphs, and in the excess of joy
 Sole reigning holds the tyranny of Heaven.'

So spake the apostate Angel, though in pain, 125
 Vaunting aloud, but rack'd with deep despair ;
 And him thus answer'd soon his bold compeer :

' O Prince ! O chief of many throned Powers !
 That led the imbattl'd seraphim to war
 Under thy conduct ; and, in dreadful deeds 130

Fearless, endanger'd Heaven's perpetual King,
 And put to proof His high supremacy, *antiquitas*
 Whether upheld by strength, or chance, or fate ;

Too well I see and rue the dire event, *result - of war*
 That with sad overthrow and foul defeat 135
 Hath lost us Heaven, and all this mighty host

In horrible destruction laid thus low,
 As far as gods and heavenly essences *one idea, sense or*
 Can perish ; for the mind and spirit remains *ing, verb*

Invincible, and vigour soon returns, 140
 Though all our glory extinct, and happy state
 Here swallow'd up in endless misery.

But what if He our Conqueror (whom I now
 Of force believe almighty, since no less *poweris (F)*
 Than such could have o'erpower'd such force as ours)

Have left us this our spirit and strength *entire, integre* 145
 Strongly to suffer and support our pains,
 That we may so suffice his vengeful ire ; *ant - facio*

Or do him mightier service, as his thralls *note*
 By right of war, whate'er his business be, 150
 Here in the heart of Hell to work in fire,

Or do his errands in the gloomy deep ? *valer*
 What can it then avail, though yet we feel
 Strength undiminish'd, or eternal being,

To undergo eternal punishment ?' *o' d' p' n* 155
 Whereto with speedy words the Arch-Fiend replied :

' Fall'n Cherub ! to be weak is miserable,
 Doing or suffering ; but of this be sure,

very Euse
empyrean
antiquitas
banki (17)
o' d' p' n

un - dal de
mino.

from the word of Charles wh. he
the part the word. The earth has lost from the huge

To do aught good never will be our task,
 But ever to do ill our sole delight,
 As being the contrary to His high will,
 Whom we resist. If then His providence
 Out of our evil seek to bring forth good,
 Our labour must be to pervert that end,
 And out of good still to find means of evil ; 165
 Which oft-times may succeed, so as perhaps
 Shall grieve him, if I fail not, and disturb
 His inmost counsels from their destin'd aim.
 But see ! the angry Victor hath recall'd
 His ministers of vengeance and pursuit 170
 Back to the gates of Heaven ; the sulphurous hail,
 Shot after us in storm, o'erblown hath laid
 The fiery surge, that from the precipice
 Of Heaven received us falling ; and the thunder,
 Wing'd with red lightning and impetuous rage, 175
 Perhaps hath spent his shafts, and ceases now
 To bellow through the vast and boundless deep.
 Let us not slip the occasion, whether scorn
 Or satiate fury yield it from our foe.
 Seest thou yon dreary plain, forlorn and wild, 180
 The seat of desolation, void of light,
 Save what the glimmering of these livid flames
 Casts pale and dreadful ? Thither let us tend
 From off the tossing of these fiery waves ;
 There rest, if any rest can harbour there ;
 And, reassembling our afflicted powers, 185
 Consult how we may henceforth most offend
 Our Enemy, our own loss how repair,
 How overcome this dire calamity,
 What re-enforcement we may gain from hope, 190
 If not, what resolution from despair ?

Thus Satan, talking to his nearest mate,
 With head uplift above the wave, and eyes
 That sparkling blazed ; his other parts besides,
 Prone on the flood, extended long and large, 195
 Lay floating many a rood, in bulk as huge
 As whom the fables name of monstrous size,
 Titanian or Earth-born, that warr'd on Jove,
 Briareos or Typhon, whom the den
 By ancient Tarsus held, or that sea-beast 200
 Leviathan, which God of all his works

rod =
 one of the
 beams

Typhon He is named by some after Egypt. ...
 after him he was sent down from ...

For that celestial light? Be it so, since He, *Superior* 245

Who now is Soyran, can dispose, and bid

What shall be right; furthest from him is best,

Whom reason hath equall'd, force hath made supreme

Above his equals. Farewell, happy fields,

Where joy for ever dwells: hail, horrors, hail, 250

Infernal world, and thou, profoundest Hell,

Receive thy new possessor; one who brings

A mind not to be changed by place or time:

The mind is its own place, and in itself *the mind is its own place*

Can make a Heaven of Hell, a Hell of Heaven. *255*

What matter where, if I be still the same,

And what I should be, all but less than He

Whom thunder hath made greater? Here at least

We shall be free; the Almighty hath not built

Here for his envy; will not drive us hence: *in - video* 260

Here we may reign secure; and, in my choice

To reign is worth ambition, though in Hell:

Better to reign in Hell than serve in Heaven.

But wherefore let we then our faithful friends,

The associates and copartners of our loss, *265*

Lie thus astonish'd on the oblivious pool,

And call them not to share with us their part

In this unhappy mansion, or once more,

With rallied arms, to try what may be yet

Regain'd in Heaven, or what more lost in Hell? *270*

So Satan spake, and him Beëlzebub

Thus answer'd:—'Leader of those armies bright,

Which but the Omnipotent none could have foil'd!

If once they hear that voice, their liveliest pledge

Of hope in fears and dangers, heard so oft *275*

In worst extremes, and on the perilous edge

Of battel when it rag'd, in all assaults

Their surest signal, they will soon resume

New courage and revive, though now they lie

Groveling and prostrate on yon lake of fire, *280*

As we erewhile, astounded and amaz'd:

No wonder, fallen such a pernicious highth. *pernicious*

He scarce had ceas'd when the superior Fiend

Was moving toward the shore, his ponderous shield, *285*

Ethereal temper, massy, large, and round,

Behind him cast. The broad circumference

Hung on his shoulders like the moon, whose orb

Through optic glass the Tuscan artist views
 At evening, from the top of Fesolè, *a hill in over looking*
 Or in Valdarno, to descry new lands, *See end* 290
 Rivers, or mountains, in her spotty globe.
 His spear, to equal which the tallest pine,
 Hewn on Norwegian hills, to be the mast
 Of some great admiral, were but a wand,
 He walk'd with, to support uneasy steps
 Over the burning marle, not like those steps
 On Heaven's azure; and the torrid clime
 Smote on him sore besides, vaulted with fire :
 Nathless he so endured, till on the beach
 Of that inflamed sea he stood, and call'd
 His legions, angel forms, who lay entranc'd, *fr. ex. travel* 300
 Thick as autumnal leaves that strew the brooks
 In Vallombrosa, where the Etrurian shades,
 High over-arch'd imbower ; or scattered sedge *sea weed thick*
 Afloat, when with fierce winds Orion armed *in Red sea* 305
 Hath vexed the Red-sea coast, whose waves o'erthrew
 Busiris and his Memphian chivalry, *fr. chivalry*
 While with perfidious hatred they pursu'd *perfidus*
 The sojourners of Goshen, who beheld *fr. goshen* 310
 From the safe shore their floating carcasses
 And broken chariot-wheels : so thick bestrewn,
 Abject and lost lay these, covering the flood,
 Under amazement of their hideous change. *fr. hideous*
 He call'd so loud, that all the hollow deep
 Of Hell resounded : 'Princes, potentates, 315
 Warriors, the flower of heaven, once yours, now lost,
 If such astonishment as this can seize
 Eternal spirits ! Or have ye chosen this place
 After the toil of battel to repose
 Your wearied virtue, for the ease you find *on acct of*
 To slumber here as in the vales of Heaven? *L. vallis* 320
 Or in this abject posture have ye sworn
 To adore the Conqueror—who now beholds
 Cherub and Seraph rolling in the flood,
 With scatter'd arms and ensigns, till anon 325
 His swift pursuers from Heaven gates discern
 The advantage, and, descending, tread us down
 Thus drooping, or with linked thunderbolts
 Transfix us to the bottom of this gulf :
 Awake, arise, or be for ever fallen ! *fr. Kothros - bouq or top* 330

They heard and were abash'd, and up they sprung
 Upon the wing; as when men went to watch,
 On duty sleeping found by whom they dread,
 Rouse and bestir themselves ere well awake.
 Nor did they not perceive the evil plight 335
 In which they were, or the fierce pains not feel;
 Yet to their general's voice they soon obey'd,
 Innumerable. As when the potent rod 46
 Of Amram's son, in Egypt's evil day,
 Wav'd round the coast, up called a pitchy cloud 340
 Of locusts, warping on the eastern wind,
 That o'er the realm of impious Pharaoh hung
 Like night, and darken'd all the land of Nile:
 So numberless were those bad angels seen
 Hovering on wing under the cope of Heil, 345
 'Twixt upper, nether, and surrounding fires:
 Till, as a signal giv'n, the uplifted spear
 Of their great sultan waving to direct
 Their course, in even balance down they light
 On the firm brimstone, and fill all the plain: 350
 A multitude, like which the populous North
 Pour'd never from her frozen loins, to pass
 Rhene or the Danaw, when her barbarous sons
 Came like a deluge on the South, and spread
 Beneath Gibraltar to the Libyan sands. 355
 Forthwith from every squadron and each band,
 The heads and leaders thither haste, where stood
 Their great commander; godlike shapes, and forms
 Excelling human, princely dignities,
 And Powers that erst in Heaven sat on thrones; 360
 Though of their names in heavenly records now
 Be no memorial, blotted out and ras'd
 By their rebellion from the books of life.
 Nor had they yet among the sons of Eve 364
 Got them new names; till, wandering o'er the earth,
 Through God's high sufferance for the trial of man,
 By falsities and lies, the greatest part
 Of mankind they corrupted to forsake 368
 God their Creator, and the invisible
 Glory of Him that made them to transform 370
 Oft to the image of a brute, adorn'd
 With gay religions full of pomp and gold;
 And devils to adore for deities.

55. of
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Coru. un. p.

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Of Moloch homicide, lust hard by hate;
 Till good Josiah drove them thence to Hell.
 With these came they, who, from the bordering flood
 Of old Euphrates to the brook that parts
 Egypt from Syrian ground, had general names
 Of Baälim and Ashtaroth, those male,
 These feminine: for spirits, when they please,
 Can either sex assume, or both; so soft
 And uncompounded is their essence pure,
 Not tied or manacled with joint or limb,
 Nor founded on the brittle strength of bones,
 Like cumbrous flesh; but, in what shape they choose,
 Dilated or condens'd, bright or obscure,
 Can execute their aery purposes,
 And works of love or enmity fulfil.
 For those the race of Israel oft forsook
 Their Living Strength, and unfrequented left
 His righteous altar, bowing lowly down
 To bestial gods; for which their heads as low
 Bow'd down in battel, sunk before the spear
 Of despicable foes. With these in troop
 Came Astoreth, whom the Phœnicians call'd
 Astarte, queen of heaven, with crescent horns;
 To whose bright image nightly by the moon
 Sidonian virgins paid their vows and songs;
 In Sion also not unsung, where stood
 Her temple on the offensive mountain, built
 By that uxorious king, whose heart though large,
 Beguil'd by fair idolatresses, fell
 To idols foul. Thammuz came next behind,
 Whose annual wound in Lebanon allur'd
 The Syrian damsels to lament his fate,
 In amorous ditties all a summer's day;
 While smooth Adonis from his native rock
 Ran purple to the sea, suppos'd with blood
 Of Thammuz yearly wounded. The love-tale
 Infected Sion's daughters with like heat,
 Whose wanton passions in the sacred porch
 Ezekiel saw, when, by the vision led,
 His eye survey'd the dark idolatries
 Of alienated Judah. Next came one
 Who mourn'd in earnest, when the captive ark
 Maim'd his brute image, head and hands lopt off

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 Ruins of Baal & Ashle

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Exp. 1715 - The Order of Canada

In his own temple, on the grunsel edge, 460
 Where he fell flat, and sham'd his worshippers :
 Dagon his name, sea-monster, upward man,
 And downward fish ; yet had his temple high
 Rear'd in Azotus, dreaded through the coast
 Of Palestine, in Gath, and Ascalon, 465
 And Accaron, and Gaza's frontier bounds.
 Him followed Rimmon, whose delightful seat
 Was fair Damascus, on the fertile banks
 Of Abana, and Pharphar, lucid streams.
 He also against the house of God was bold : 470
 A leper once he lost and gain'd a king,
 Ahaz, his sottish conqueror, whom he drew
 God's altar to disparage and displace
 For one of Syrian mode, whereon to burn
 His odious offerings, and adore the gods 475
 Whom he had vanquish'd. After these appear'd
 A crew, who, under names of old renown,
 Osiris, Isis, Orus, and their train,
 With monstrous shapes and sorceries abus'd
 Fanatic Egypt and her priests to seek 480
 Their wandering gods disguis'd in brutish forms
 Rather than human. Nor did Israel 'scape
 The infection, when their borrow'd gold compos'd
 The calf in Oreb ; and the rebel king
 Doubl'd that sin in Bethel, and in Dan,
 Likening his Maker to the grazed ox,
 Jehovah, who, in one night, when he pass'd
 From Egypt marching, equall'd with one stroke
 Both her first-born and all her bleating gods.
 Belial came last, than whom a spirit more lewd 490
 Fell not from Heaven, or more gross to love
 Vice for itself. To him no temple stood,
 Or altar smok'd : yet who more oft than he
 In temples and at altars, when the priest
 Turns atheist, as did Eli's sons, who fill'd
 With lust and violence the house of God?
 In courts and palaces he also reigns,
 And in luxurious cities, where the noise
 Of riot ascends above their loftiest towers,
 And injury and outrage ; and when night
 Darkens the streets, then wander forth the sons 500
 Of Belial, flown with insolence and wine.

Handwritten notes:
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 465
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 495
 500
 Ahaz
 print of book
 deceived
 your despise
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 destined to
 Ammon the son of
 Hophni & Phineas
 Corinne
 S-toe
 in also

Witness the streets of Sodom, and that night
 In Gibeah, when the hospitable door
 Expos'd a matron to avoid worse rape. 505

These were the prime in order and in might:
 The rest were long to tell, though far renown'd,
 The Ionian gods, of Javan's issue held
 Gods, yet confest later than Heaven and Earth,
 Their boasted parents: Titan, Heaven's first-born, 510
 With his enormous brood, and birthright seiz'd
 By younger Saturn; he from mightier Jove,
 His own and Rhea's son, like measure found;
 So Jove usurping reign'd. These first in Crete
 And Ida known; thence on the snowy top
 Of cold Olympus rul'd the middle air, 515
 Their highest Heaven; or on the Delphian cliff,
 Or in Dodona, and through all the bounds
 Of Doric land; or who, with Saturn old,
 Fled over Adria to the Hesperian fields, 520
 And o'er the Celtic roam'd the utmost isles.

All these and more came flocking; but with looks
 Downcast and damp, yet such wherein appear'd
 Obscure some glimpse of joy to have found their chief
 Not in despair, to have found themselves not lost 525
 In loss itself; which on his countenance cast

Like doubtful hue. But he, his wonted pride
 Soon recollecting, with high words, that bore
 Semblance of worth, not substance, gently rais'd
 Their fainting courage, and dispell'd their fears: 530

Then straight commands, that at the warlike sound
 Of trumpets loud and clarions, be uprear'd
 His mighty standard. That proud honour claim'd
 Azazel as his right, a cherub tall;

Who forthwith from the glittering staff unfurl'd 535
 The imperial ensign, which, full high advanc'd,
 Shone like a meteor, streaming to the wind,
 With gems and golden lustre rich imblaz'd,
 Seraphic arms and trophies; all the while
 Sonorous metal blowing martial sounds:

At which the universal host up-sent
 A shout that tore Hell's concave, and beyond
 Frighted the reign of Chaos and old Night.
 All in a moment through the gloom were seen
 Ten thousand banners rise into the air, 545

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Enemy

With orient colours waving : with them rose
 A forest huge of spears ; and thronging helms
 Appear'd, and serried shields in thick array
 Of depth immeasurable. Anon they move
 In perfect phalanx to the Dorian mood,
 Of flutes and soft recorders ; such as rais'd
 To highth of noblest temper heroes old
 Arming to battel ; and, instead of rage,
 Deliberate valour breath'd, firm and unmov'd.
 With dread of death to flight or foul retreat ;
 Nor wanting power to mitigate and 'suage,
 With solemn touches troubled thoughts, and chase
 Anguish and doubt and fear and sorrow and pain
 From mortal or immortal minds. Thus they,
 Breathing united force with fixed thought,
 Mov'd on in silence to soft pipes, that charm'd
 Their painful steps o'er the burnt soil : and now,
 Advanc'd in view, they stand, a horrid front
 Of dreadful length and dazzling arms, in guise
 Of warriors old with order'd spear and shield,
 Awaiting what command their mighty chief
 Had to impose. He through the armed files
 Darts his experienc'd eye, and soon traverse
 The whole battalion views, their order due,
 Their visages and stature as of gods ;
 Their number last he sums. And now his heart
 Distends with pride, and hardening in his strength
 Glories : for never, since created man,
 Met such embodied force as nam'd with these
 Could merit more than that small infantry
 Warred on by cranes : though all the giant brood
 Of Phlegra with the heroic race were joined
 That fought at Thebes and Ilium, on each side
 Mixed with auxiliar gods ; and what resounds
 In fable or romance of Uther's son
 Begirt with British and Armoric knights ;
 And all who since, baptis'd or infidel,
 Jousted in Aspramont, or Montalban,
 Damasco, or Marocco, or Trebisond ;
 Or whom Biserta sent from Afric shore,
 When Charlemain with all his peerage fell
 By Fontarabia. Thus far these beyond
 Compare of mortal prowess yet observ'd

550

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Amorica = ancient name of
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action

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8

empire

in mind like a ...

Their dread ¹²⁷⁰ commander. He, above the rest
 In shape and gesture proudly eminent, 590
 Stood like a tower; his form had yet not lost
 All her original brightness, nor appear'd
 Less than archangel ruin'd, and the excess
 Of glory obscur'd. As when the sun new risen
 Looks through the horizontal misty air ^{8 308} 595
 Shorn of his beams, or, from behind the moon,
 In dim eclipse, disastrous twilight sheds
 On half the nations, and with fear of change
 Perplexes monarchs: darken'd so, yet shone
 Above them all the Archangel; but his face ^f 600
 Deep scars of thunder had intrench'd, and care
 Sat on his faded cheek, but under brows
 Of dauntless courage, and considerate pride
 Waiting revenge. Cruel his eye, but cast
 Signs of remorse and passion to behold ^{ay} 605
 The fellows of his crime, the followers rather
 (Far other once beheld in bliss), condemn'd
 For ever now to have their lot in pain:
 Millions of spirits for his fault amerç'd
 Of Heaven, and from eternal splendours flung 610
 For his revolt; yet faithful how they stood,
 Their glory wither'd: as when Heaven's fire
 Hath scath'd the forest oaks or mountain pines,
 With singed top their stately growth, though bare, 615
 Stands on the blasted heath. He now prepar'd
 To speak; whereat their doubled ranks they bend
 From wing to wing, and half enclose him round
 With all his peers: attention held them mute.
 Thrice he assay'd, and thrice, in spite of scorn,
 Tears, such as angels weep, burst forth: at last 620
 Words, interwove with sighs, found out their way.
 'O myriads of immortal spirits! O powers
 Matchless, but with the Almighty! and that strife
 Was not inglorious, though the event was dire,
 As this place testifies, and this dire change 625
 hateful to utter. But what power of mind,
 Foreseeing or presaging, from the depth
 Of knowledge, past or present, could have fear'd
 How such united force of gods, how such
 As stood like these, could ever know repulse? 630
 For who can yet believe, though after loss,

form

Elective

domite

e-vmale

absh, for
concrete

vixas-dos

That all these puissant legions, whose exile
 Hath emptied Heaven, shall fail to reascend,
 Self-raised, and repossess their native seat?
 For me, be witness all the host of Heaven,
 If counsels different, or dangers shunned
 By me, have lost our hopes. But he, who reigns
 Monarch in Heaven, till then as one secure
 Sat on his throne, upheld by old repute,
 Consent or custom, and his regal state
 Put forth at full, but still his strength conceal'd,
 Which tempted our attempt, and wrought our fall.
 Henceforth his might we know, and know our own,
 So as not either to provoke, or dread
 New war provok'd. Our better part remains
 To work in close design, by fraud or guile,
 What force effected not; that he no less
 At length from us may find, who overcomes
 By force hath overcome but half his foe.
 Space may produce new worlds; whereof so rife
 There went a fame in Heaven, that he ere long
 Intended to create, and therein plant
 A generation, whom his choice regard
 Should favour equal to the sons of Heaven.

655

660

665

670

675

Thither, if but to pry, shall be perhaps
 Our first eruption; thither or elsewhere;
 For this infernal pit shall never hold
 Celestial spirits in bondage, nor the abyss
 Long under darkness cover. But these thoughts
 Full counsel must mature. Peace is despair'd;
 For who can think submission? War then, war
 Open or understood, must be resolv'd.
 He spake; and, to confirm his words, out-flew
 Millions of flaming swords, drawn from the thighs
 Of mighty cherubim; the sudden blaze
 Far round illumin'd Hell. Highly they raged
 Against the Highest; and fierce, with grasped arms,
 Clash'd on their sounding shields the din of war,
 Hurling defiance toward the vault of Heaven.

can also
sum self life

deputas

agrees upon but not secretly

valve
gate

There stood a hill not far, whose grisly top
 Belch'd fire and rolling smoke; the rest entire
 Shone with a glossy scurf, undoubted sign
 That in his womb was hid metallic ore,
 The work of sulphur. Thither, wing'd with speed,

670

Note

unbroken by volcanic fires

from the feet
selfish

line

get

return

S

A numerous brigad hasten'd: as when bands
 Of pioneers, with spade and pickaxe arm'd,
 Forerun the royal camp, to trench a field,
 Or cast a rampart. Mammon led them on;
 Mammon, the least erected Spirit that fell
 From Heaven; for even in Heaven his looks and
 thoughts

675

Were always downward bent, admiring more
 The riches of Heaven's pavement, trodden gold,
 Than aught divine or holy else enjoy'd
 In vision beatific. By him first

681

Men also, and by his suggestion taught,
 Ransack'd the center, and with impious hands
 Rifled the bowels of their mother earth
 For treasures better hid. Soon had his crew

685

Open'd into the hill a spacious wound,
 And diggd out ribs of gold. Let none admire
 That riches grow in Hell; that soil may best
 Deserve the precious bane. And here let those

690

Who boast in mortal things, and wondering tell
 Of Babel and the works of Memphian kings, ||
 Learn how their greatest monuments of fame
 And strength and art are easily outdone

695

By spirits reprobate, and in an hour,
 What in an age they with incessant toll
 And hands innumerable scarce perform.

700

Nigh on the plain, in many cells prepar'd,
 That underneath had veins of liquid fire
 Sluic'd from the lake, a second multitude,
 With wondrous art founded the massy ore,
 Severing each kind, and scumm'd the bullion gross;

705

A third as soon had form'd within the ground
 A various mould, and from the boiling cells
 By strange conveyance fill'd each hollow nook
 As in an organ, from one blast of wind,

To many a row of pipes the sound-board breathes.
 Anon, out of the earth a fabric huge
 Rose like an exhalation, with the sound

710

Of dulcet symphonies and voices sweet,
 Built like a temple, where pilasters round
 Were set, and Doric pillars overlaid
 With golden architrave; nor did there want
 Cornice or frieze, with bossy sculptures graven:

715

apxos - trabs (Koles)
bossy = studded

conner
amb-festum
per-
of - or
Babylon
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Fabric fabric
tranches
(4)
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303
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690
Ph
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710
715

The roof was fretted gold. Not Babylon
 Nor great Alcairo such magnificence
 Equall'd in all their glories, to enshrine
 Belus or Serapis, their gods, or seat
 Their kings, when Egypt with Assyria strove
 In wealth and luxury. The ascending pile
 Stood fix'd her stately highth: and straight the doors,
 Opening their brazen folds, discover wide
 Within her ample spaces, o'er the smooth
 And level pavement. From the arched roof,
 Pendent by subtle magic, many a row
 Of starry lamps and blazing cressets, fed
 With naphtha and asphaltus, yielded light
 As from a sky. The hasty multitude
 Admiring enter'd; and the work some praise,
 And some the architect. His hand was known
 In Heaven by many a tower'd structure high,
 Where sceptr'd Angels held their residence,
 And sat as princes, whom the supreme King
 Exalted to such power, and gave to rule,
 Each in his hierarchy, the orders bright.
 Nor was his name unheard, or unador'd,
 In ancient Greece; and in Ausonian land
 Men call'd him Mulciber; and how he fell
 From Heaven they fabled, thrown by angry Jove
 Sheer o'er the crystal battlements: from morn
 To noon he fell, from noon to dewy eve,
 A summer's day; and with the setting sun
 Dropt from the zenith like a falling star,
 On Lemnos, the Ægean ile. Thus they relate,
 Erring; for he with this rebellious rout
 Fell long before; nor aught avail'd him now
 To have built in Heaven high towers; nor did he 'scape
 By all his engines, but was headlong sent
 With his industrious crew to build in Hell.

Meanwhile the winged heralds, by command
 Of sovran power, with awful ceremony
 And trumpet's sound, throughout the host proclaim
 A solemn council forthwith to be held
 At Pandemonium, the high capital
 Of Satan and his peers. Their summons call'd
 From every band and squared regiment,
 By place or choice the worthiest; they anon

720

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745

750

755

with one side of ancient Memphis in the ...
asphaltus
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Abadel - with a

With hunderds and with thousands trooping came 760
 Attended. All access was throng'd, the gates
 And porches wide, but chief the spacious hall
 (Though like a cover'd field, where champions bold
 Wont ride in arm'd, and at the Soldan's chair
 Defied the best of Panim chivalry Pagan 765
 To mortal combat, or career with lance,
 Thick swarm'd, both on the ground and in the air,
 Brush'd with the hiss of rustling wings. As bees,
 In spring-time when the sun with Taurus rides,
 Pour forth their populous youth about the hive 770
 In clusters: they among fresh dews and flowers
 Fly to and fro, or, on the smoothed plank,
 The suburb of their straw-built citadel,
 New rubb'd with balm, expatiate and confer
 Their state affairs; so thick the aery crowd 775
 Swarm'd, and were straiten'd; till, the signal given,
 Behold a wonder! They but now who seem'd
 In bigness to surpass earth's giant sons,
 Now less than smallest dwarfs in narrow room
 Throng numberless, like that pygmean race 780
 Beyond the Indian mount, or faery elves,
 Whose midnight revels, by a forest-side
 Or fountain, some belated peasant sees,
 Or dreams he sees, while over head the moon
 Sits arbitress, and nearer to the earth 785
 Wheels her pale course; they, on their mirth and dance
 Intent, with jocund music charm his ear:
 At once with joy and fear his heart rebounds.
 Thus incorporeal spirits to smallest forms
 Reduc'd their shapes immense, and were at large, 790
 Though without number st'ill, amidst the hall
 Of that infernal court. But far within,
 And in their own dimensions like themselves,
 The great Seraphic lords, and Cherubim,
 In close recess and secret conclave sat, 795
 A thousand demigods on golden seats,
 Frequent and full. After short silence then
 And summons read, the great consult began.

olives

ab urbe
- spatium

malayes

e-late

vaig-afin

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the - de di

the - de di

demigods

is - god

news

765

770

775

780

785

790

795

sub-mones

nom

769 - the sun is said to enter Taurus in April

Soldan

Soldan

Soldan

Soldan

white songs (alpes)

white songs

white songs

white songs

white songs

white songs

white songs

white songs

543 - Chaos produced Erebus &
his sister Nyx - From them came Aether
& Day - From them Land, Heaven & Sea -
Phlegon 547 - Battle ground & Gods' death-
born Titans -

Metals or Vulcan (740) The Greek
Hephaestus - Son of Juno - has the for-
ward work in metals - Achilles' armor &
Juno raised a storm wh. drove Jove's son
Hecules out of his course. He hung her suspended
golden head & call - with arrows at her
feet - Vulcan lived wise & free & was flying
in Heaven by Jove's alty being on the island
of Lemnos - This was his favorite haunt -
Larce (2439) daughter of Coelus & Terra -
had a famous temple in Myria with 300 priests -
was called with other Venus - to this nature
Larce or Phammy - beautiful son of Cinyras & Myrrha
loved a Venus - was evidently fond of chase & at
last was killed in his youth by a wild boar -
was killed from Proserpina that he did spend for
his time in youth - at the anniversary of his
death, the goddess of Proserpina is tinged red
with the particles of blood of Larce

33
sacred. To keep off famine, he sacrificed
very early a stranger to Jonathan's sword to sac-
rifice Hercules who burst his bonds & slunk

NOTES

1-26 An invocation of the Holy Spirit for his aid in the great work the poet is essaying; viz., the account of man's disobedience, and the consequent loss of Paradise.

1 Notice the order of the opening lines. The attention is held in suspense till line 6. In this the opening of *Paradise Lost* resembles rather *Georgic* i. than either the *Iliad* or *Aeneid*, to which it is generally compared.

2 We still speak of a mortal wound, though we could not use 'mortallest poisons,' as Bacon does. In patristic Latin 'mortale crimen' means a deadly sin.

3 How is this line to be scanned? We can only indicate the general principles on which the scansion of English blank verse depends. *Accent* is the basis of modern scansion, as *quantity* was in Greek and Latin. Blank verse ('heroic verse without rime' as Milton in his preface calls it) consists of lines containing five pairs of syllables, or feet, with the accent on the last syllable of each foot. Such is the normal line, but a succession of such lines would be insufferably monotonous, and though every line approximates to this type, a perfectly regular line is the exception. The variations are most frequent at the beginning of the line, but the last syllable is not unfrequently without an accent; e.g. lines 81, 138, 157 of this book.

But accent alone is insufficient to explain English versification. It must be supplemented by 'rhythm.' Rhythm, while recognizing metrical feet, does not regard them as units, but makes them part of a larger group. "Out of the tick-tack of a clock we can make any tune." Applying these principles to this line, we would divide it thus:

Brought death | into the world | and all | our woe |

The first foot is a spondee, though the accent on 'death' is a shade stronger than that on 'brought.' 'Into the' are three unaccented syllables, and the consequent deficiency is made up by the full accent on 'world,' which takes almost the time of two syllables to pronounce. The last two feet are regular iambi

—understanding by an iambus a dissyllable with the accent on the last syllable.

5 *Restore.* Notice that in modern English the subjunctive is obsolescent, or almost obsolete.

6 Much ingenuity has been employed in determining the sense of 'secret.' Bentley corrected 'sacred.' There is no reason why it should not be taken in its ordinary sense, though Milton may have meant to convey the further association of the Latin 'secretus,' separate, a sense which the word certainly bears in *Circumcision*, l. 19.

10 *Sion hill.* So Latin, 'Latmus mons.'

11 *Siloa's brook.* In the form of the word Milton follows the Vulgate, Siloe; in *Isaiah* we find Shiloah (Hebrew, Shiloach); in the LXX. Siloam. Siloah is a basin or pool, fed by a conduit, situate outside the city walls. Jerome describes it as lying at the foot of mount Moriah, in the valley of Hinnom. Keightley remarks that in calling it a brook, Milton was probably misled by the verse in *Isaiah* viii. 6: "The waters of Shiloah, that go softly." But see Smith's *Biblical Dictionary*: "The expression seems to point to the rivulet flowing gently out of Siloam into the lower breadth of level, where the king's gardens stood." Thus "Siloah's brook" of Milton, and "cool Siloam's shady rill," are not mere poetical fancies. The 'fountain' and the 'pool' and the 'rill' of Siloam are all visible to this day, each doing its old work beneath the high rock of Moriah, and almost beneath the shadow of the Temple walls.

12 *Fast* means first firm, then close. From the idea of one thing following close on another it gets the sense of quick. With the present meaning cf. the use of 'hard by.' *Oracle*, like *Ἄροσθήριον*, means both the response and the place. The temple, as the place of the more immediate presence of God, is here called the oracle of God. *Thence*, the invocation of God from a particular place, is a survival from profane poetry:

"Tua si tibi Mænala curæ | Pan adsis."—*Georgic* i. 17.

14 *Middle.* 'Medius' has the same sense in classical Latin, though rarely "ipsi medium ingenium."—*Tac. Hist.* i. 49. So we use 'medium-sized.'

16 *Rhime.* Milton spells the word rime, rhyme, and rhyme, generally preferring the first, which is the older and more correct spelling. We get the word from the A.S. 'rim,' modern German 'Reim,' meaning number. The modern spelling is owing to the false derivation from the Greek *ῥυθμός*. Milton would almost seem in this line to be anticipating the frivolous attempts of those critics who have impugned the originality of the work.

17 *Spirit* is generally a monosyllable in Milton. Cf. the other form of the word 'sprite;' only once certainly a dissyllable, *The Passion*, 38. There is no reason, however, why it should not be a dissyllable when it occurs in the blank verse. It would then form what is called in Greek verse a resolved foot. See note on line 3.

24 *Highth.* Milton is a purist in spelling. Cf. *sovrán*, &c.

Argument. "Stories composed for representation on the stage are called arguments."—*Quintil.* 5. 10. 9.

27-84 *The prime cause of man's fall, the temptation of Satan in the form of the serpent. Satan, revolting from God, and drawing to his side many legions of angels, was defeated and driven out by God, and cast into hell. There he is discovered, when the action of the poem begins, surrounded by fallen angels, among whom Beelzebub, next himself in power, is conspicuous.*

27 It signifies not whether this address is to the Muse, or to the Holy Spirit; for by Milton they are identified.

29 *Grand.* Milton elsewhere uses 'grand' for great. (Satan is called 'this first grand thief,' iv. 192; 'our grand foe,' x. 1033); but 'grand' in this passage may be used in the same sense as in grandfather, for our first ancestors.

30 *Favour'd.* Turn the participle into a subordinate sentence.

32 *For one restraint*, &c. By reason of, being provoked by one restrained, though with that exception they were lords, &c. What was the restraint?

33 *Foul revolt.* Disgraceful, as involving treachery and ingratitude: so 'foul treason.'

35 *With envy.* Present use would rather require 'by envy.' 'With' and 'by' both denote originally connection or juxtaposition, and in many cases we can use the two without any difference of meaning; e.g. 'overcome with sorrow,' and overcome by sorrow; but 'by' usually introduces the agent or cause, 'with' the instrument, manner, or circumstance.

36 *What time* is a condensed expression for 'at that time at which.' 'Time when' was expressed in Anglo-Saxon by the ablative or genitive case; but as we have lost these cases in English, the objective or accusative has supplied their place.

38 A hendecasyllabic or hypermetric line. This license is freely used by Shakespeare, less freely by Milton, and in modern blank verse it is almost unknown. It is only justified when the extra syllable is unaccented, so that the rhythm of the verse is not interfered with. See note on l. 3.

Aspiring to set himself. Bishop Pearce remarks that Satan's crime was not that he aimed to set himself above his peers; for he was already "in place high before them," bk. v. l. 812; but that he aspired to set himself *in glory*, that is, in divine glory, such as belonged to God alone.

40 *Isaiah* xiv. 13. *To have equall'd*: to equal. With verbs of hoping and intending the past infinitive is often used for the present, to express that the thing wished is now passed and impossible. See Abbott, *Shakespearian Grammar*, p. 260.

43 *Battel*, the older spelling, more nearly reproducing the French 'bataille.'

45 *Ethereal sky*. *αιθήρ* was the upper air, the habitation of the gods.

Headlong. 'Long' is an adverbial affix. Old Eng. *linge*. See note on bk. ii. l. 374.

46 *Ruin*. Used in the sense of the Latin 'ruina,' downfall. "And thereby to bring the whole kingdom into utter ruin and combustion," occurs in an order of the two Houses, 1642. Quoted by Keightley to show that it was a current phrase of the day.

48 *Adamantine*. Here probably in its original sense, that cannot be broken. For 'adamant' see note on bk. ii. l. 436, and Trench's *English Past and Present*, p. 293.

49 *Who*. A Latin use of the relative to introduce a causal sentence. The antecedent is *him* in l. 44. *Durst* is properly intransitive; *dared*, transitive. The weak preterite was first used for 'dare' in the sense of to challenge. What is the precise use of the two preterites in modern English?

50 So in Homer's *Iliad*, l. 590, Hephæstus is hurled by Zeus from the threshold of heaven. All day long he falls, and at sunset touches the land of Lemnos. The line is not merely a poetical periphrasis, it shows that the action is going on in the spiritual world, in which mortal measures of time and space are merely approximations.

56 *Baleful*. Sorrowful. "The bitter, baleful smart."—Spenser. *Bale* means either sorrow or mischief, harm. For the two meanings compare Gk. *τλήμων*, English 'wretched,' &c.

57 *Witnessed*. Gave evidence of. Elsewhere Milton uses *witness* in the modern sense of the word.—*Paradise Lost*, iii. 700.

58 *Obdurate*. Notice the accent. It is the almost universal tendency of the English language to throw the accent farther and farther back. Give illustrations.

59 *Ken* is here a verb, as in *Paradise Lost*, ii. 396. It is the same word as 'can.' Knowledge is power: to know a thing is to be able to do it.

60 *Waste and wild*. Partly for the sake of the alliteration; but the words may be distinguished thus—"Waste," Latin 'vastus,' is barren, desolate: 'wild' refers to the floods and tempests of fire. See note on l. 69.

63 *No light*. Understand 'came.' An instance of Zeugma. *Darkness visible*. An instance of oxymoron, or the coupling together of words of opposite signification, as bitter-sweet, &c. The lurid light of these flames resembled darkness rather than

light. The indistinctness of the scene adds indefinitely to its horror. Cf. lines 181, 182.

66 The inscription that Dante saw over the gates of hell was, "Lasciate ogni speranza, voi ch' entrate." Leave all hope, ye who enter.

68 *Urges*. A Latinism. Urgere is to press upon, and so to harass, to torment.

69 *Ever-burning sulphur unconsumed*. Notice the substantive between the two epithets, a favourite idiom of Milton. The sense would not be exactly the same if we transposed the second epithet, for the second epithet in these cases qualifies the compound notion consisting of the substantive and the first epithet.

71 *Those rebellious*. Rebellious is here equivalent to a substantive, rebels, and can therefore be combined with a demonstrative pronoun. Cf. 'that wicked.' (2 *Thess.* ii. 8.)

72 *Utter* is only a bye-form of outer, and the two words are used indifferently in old English. Quote the New Testament for the expression. So below, 'utmost' is a contraction of outermost.

74 *As from the center thrice to utmost pole*. The commentators all explain this as meaning from the centre of the earth to the pole of the universe, quoting other passages where Milton makes the earth the centre of the world. But there is no reason why he should not here mean the centre of the universe. Milton appears undecided whether to adopt the new Copernican theory. In bk. viii. *ad in.* he makes Adam state the difficulties of the Ptolemaic system, to which Raphael opposes the usual answers, but afterwards suggests the newer system—

"What if seventh to these

The planet Earth, so stedfast though she seems,

Insensibly three different motions move?"

The poles are the extreme points of the axis on which the celestial sphere revolves. Homer makes Tartarus as far below Hades, as the heaven is higher than the earth. Virgil doubles the measurement, "a mode of excelling by ill imitating which he has more than once resorted to."*

78 *Weltering*. Connected with German 'wälzen,' to roll, Latin 'volutare,' English 'wallow.' In *Lycidas*, l. 13, "to welter to the parching wind," means to be tossed by the wind.

80 *Palestine*. Here, as in l. 465, Philistia, the long strip of coast to the South of Palestine.

81 *Beëlzebub*, or more correctly Beëlzebul, a Philistine deity worshipped at Ekron, to whom the Jews assigned the sovereignty over evil spirits. (*Matt.* x. 25.) The LXX. translates Beëlzebub by Βάαλ μύττα, the lord of flies.

82 *Hence*. The meaning of Satan is enemy.

83 *The horrid silence*. Milton is said to be imitating a line of

Claudian—"Insoliti rumpunt tenebrosa silentia cantus," where Claudian is describing hell. If so, 'horrid' will refer to the place rather than to the silence itself.

84-125 *Satan's speech to Beëlzebub. Asserting his own indomitable will and determination to resist, he urges his companion in rebellion to persevere likewise.*

84 *Beest* is indicative, not subjunctive. In Anglo-Saxon there were two forms of the present of to be—(1) ic eom, thu eart, he ys; (2) ic beo, thu byst, he byth. The second form was generally used with a future signification. Shakespeare uses this now obsolete form:

"If that thou beest a Roman."—*Julius Cæsar*, iv. 3.

If thou beest he. If this conditional sentence has an apodosis, the most natural place for it to begin would be at l. 91—"Into what pit thou se'est." But it is not necessary to suppose one at all; for "if thou beest," &c. is only conditional in form; in sense it is equal to—"Oh thou who art the same, though so changed," &c. Milton, when he wrote the verse, remembered probably Virgil's "quantum mutatus ab illo Hectore," and *Isaiah's* "How art thou fallen from heaven, O Lucifer, son of the morning!"

90 *Now misery.* The relative must be repeated from above.

91 *Into what pit, &c.* This double interrogative is a classical idiom. Notice that it serves to connect together the ideas of the former greatness and the present low estate far more closely than if there had been two separate interrogatives—"Thou seest into what pit we have fallen, and from what highth."

94 *Yet not for those, &c.* The language is in part borrowed from the *Prometheus Vincetus* of Æschylus. But the temper of Satan is as different from that of Prometheus as their crimes had been different. Satan had sought his own advancement; Prometheus had sought to help mankind. Satan vows vengeance against his conqueror; Prometheus, whilst defying the tyrant as openly as Satan, is content to wait for time and fate to avenge his cause.

97 Another hypermetric line (see l. 38); but here 'merit' in time is equal to a monosyllable. Line 102, on the other hand, is an exact parallel in metre to l. 38.

106 Notice that 'lost' is used in two slightly different senses.

107 *Study.* Rather the Latin 'studium,' desire for, than the actual planning of revenge.

108 *Courage never to submit.* The infinitives are definitive. They show in what the courage consists.

109 *What is else, &c.* A nominative to 'is not lost.' What is indefinite = whatever. But it is questionable whether, as in

the first editions, there ought not to be a note of interrogation after the line. The meaning would then be, 'And seeing we possess these, may we not hope to gain all else?'

110 *That glory.* The glory of possessing these qualities.

112 *Suppliant.* Notice that the word is here used in its primitive sense.

114 *Doubted.* Thought endangered.

115 *Scan.*

117 *Empyrean substance:* fiery essence. Fire was considered the most sublime of the elements, and therefore the fittest for the substance of divine beings. 'Substance' was the Latin rendering of the Greek *οὐσία*, or essence, that which constitutes the nature or being of a thing or person.

120 *More successful hope.* Not hope that succeeds, but hope that is sure to succeed.

123 *Triumphs.* The Latin accent. See note on l. 38.

124 *Tyranny.* Not necessarily cruel or arbitrary, but usurped, as opposed to hereditary or constitutional power. This is the meaning the word always bears in Greek.

125-156 *Beëlzebub's answer.* He acknowledges Satan's courage, whilst lamenting more bitterly than Satan their fall. But he urges the hopelessness of continuing the contest against the Almighty, for the very fact that the force of gods is unfailling may be only meant to aggravate the bitterness of their servitude.

129 *Imbattl'd.* Ranged in order of battle. Other writers use embattled. Notice an anomaly in this line.

Seraphim. "The first place or degree is given to the angels of love, which are termed seraphim."—Bacon, *Ad. of L.* i. 6. 3, quoting the pseudo-Dionysius. Foreign words, when first introduced into English, commonly retain the foreign plural, but gradually adopt English plurals, as seraphim, seraphs; banditti, bandits.

130 *Conduct.* Generalship.

131 *Perpetual.* Properly 'perpetual' means continuous as opposed to intermittent; 'eternal' is that which has neither beginning nor end; 'everlasting,' without end, but not necessarily without beginning. But as later on in his speech Beëlzebub acknowledges God to be eternal, perhaps no such distinction is here implied.

132 *And put to proof, &c.* Put to the proof whether his supremacy was upheld, &c. This figure of speech, by which the subject is transposed from the subordinate to the principal clause, is called in Greek antiptosis. So often in our English version of the New Testament—"I know thee who thou art, thou holy one of God."

134 *Event.* 'Eventus,' the upshot, or result of the war.

139 *Remains.* The verb is in the singular, because 'mind

and spirit' form a single idea. Cf. "Flesh and blood hath not revealed it unto thee."

140 *Vigour soon returns.* Virgil's "etiam victis redat in prae cordia virtus."

141 *Though all our glory extinct.* Supply 'be' after 'glory' and 'state.' Cf. l. 394 and bk. ii. 1044. Scan the line. What is the metaphor contained in 'extinct'?

144 *Of force.* Per force, an adverbial expression. Many adverbs, as 'needs,' 'sothes' (= of a truth), were originally genitives. Others explain "believe to be of almighty force" as answering better to "such force as ours" of the next line; but the order of the words and the rhythm seem to make for the first explanation. 'Than such' will then mean than one almighty.

148 *Suffice.* Satisfy, glut. So Dryden, *Hind and Panther*, i. 554—"The herd sufficed;" i.e. satisfied with food.

149 *Thralls.* "'Thrall' and 'thralldom' descend to us from a period when it was the custom to 'thrill' or drill the ear of a slave in token of servitude; a custom in use among the Jews (*Deut.* xv. 17), and retained by our Anglo-Saxon forefathers, who were wont thus to pierce at the church-door the ears of their bondservants."—TRENCH *On the Study of Words*, p. 93.

152 *The gloomy deep* is the chaotic region surrounding hell. See bk. ii. 890, *seq.*

155 *To undergo.* Depends on 'strength or being.' See l. 108.

156-192. *Satan's reply.* *Though servitude may be our portion, yet we must hope and study in that servitude to frustrate the intentions of our master. He points out that the thunder and lightning, the artillery of heaven, have ceased, and urges him to employ this respite to collect their scattered forces and consult for the future.*

157 *To be weak is miserable, doing or suffering.* An answer to Beëlzebub's objection that, strong as we are, our strength is unavailing. 'Doing or suffering,' *δρῶντες ἢ παθόντες*, whether we are active or passive. So Belial says, bk. ii. 199—

"To suffer as to do
Our strength is equal."

159 *Never will be our task.* We should rather have expected 'shall;' but he uses will as though he had been speaking in the first person—"We never will do aught good."

166 *So as perhaps shall grieve him.* 'So that it shall,' or 'in such a way as shall.'

167 *If I fail not.* A Latinism, 'ni fallor,' if I am not mistaken.

169 Dr. Bentley has pointed out a seeming contradiction between the account here and that in bk. vi. 880, *seq.*, where the

angels are bidden to "stand still only and behold," while the Messiah alone expels the rebel angels out of heaven.

171 *The sulphurous hail hath laid, &c.* An imitation of Sophocles, *Ajax*, 674, "δεινὸν ἄημα πνευμάτων ἐκοίμισε στένοντα πόντον"—the blast of fell storms lays the moaning deep; or perhaps of Virgil's *Aeneid*, v. 763. "Placidi straverunt æquora venti." The powers of nature are regarded as personal agents endued with will and choice, and able both to produce and to stay a particular effect. But notice that Milton tones down the harshness of the Greek idiom by the participle 'o'er-blown.' The hail o'erblown—the o'erblowing of the hail.

174 *The thunder wing'd, &c.* If the metaphor is consistent, the 'shafts' must mean the thunderbolts; but even then there is a slight confusion; for the thunder is described as winged with lightning, as though it were a missile itself, and at the same time as 'spending his shafts.' We may however explain 'the thunder' here as meaning 'the thunder-cloud,' the storm, the lightning forming its wings. Lightning often gives the impression of a flapping of fiery wings. In the extra syllable of l. 174 we seem to hear the rolling thunder.

175 *Wing'd with red lightning and impetuous rage.* Either a zeugma, 'winged with lightning and urged by rage,' or else a hendiadys, 'winged with red and furious lightning.' Cf. "Armed with hell flames and fury." bk. ii. 61.

Red lightning. Cf. Horace's *Odes*, i. l. 2—"Rubente dextera sacras jaculatus arces." Cf. bk. ii. 174.

176 *His shafts.* 'Its,' the genitive of it, A.S. 'hit,' was only just coming into use in Milton's time. He uses it once or twice, but generally avoids the form by means of personification. See note on l. 254.

177 *Vast and boundless.* Vast means empty, desolate; hence the phrase is not tautological.

178 *Slip.* Used transitively for 'let slip.' In the primary sense of the word we still retain this use, as to slip a greyhound, a cable, &c.

179 *Satiate fury.* The satiation or satisfaction of his fury.

Harbour. Low Latin, 'heribergum,' the duty of lodging an army, or rather the officers of state; hence the lodging itself. German 'heer,' an army; and 'bergen,' to shelter.

182 *Livid flames.* The flames themselves are livid, or dark blue; the reflection they cast is 'pale.'

186 *Our afflicted powers.* Our crushed and conquered forces. A Latinism.

187 *Offend.* Oppose, attack. Another Latinism.

190 *If not.* Bentley corrects 'if none.' Show that the correction is unnecessary.

192-242 *A description of Satan as he lies stretched on the fiery*

flood: his size is illustrated by comparisons. He is allowed by Providence to rise and wing his way to land, but the land burns no less than the sea.

193 *Uplift.* Verbs ending in t, te, or d, often drop the ed of the past participle, because of the resemblance they already bear to a participial termination. Cf. 'sate,' l. 179.

194 *His other parts besides.* A pleonasm.

195 *Long and large.* Far and wide. Large has the same meaning as in French.

196 *Rood.* Another form of rod. Rod in Anglo-Saxon also means a cross. The rood-loft in churches is the gallery over which the cross was displayed.

198 *Earth-born.* Of the race of giants, 'gigantes,' or γιγαντες. The construction is 'as huge as those of monstrous size, whom the fables name, whether Titanian or earth-born.' The Titans were the sons of Uranus and Earth, who deposed their father and reigned in Olympus till cast out by Zeus. The giants, according to Homer, were a savage race who dwelt in the far West, on the island of Trinacria, and were destroyed for their insolence to the gods. Later writers confounded the wars of the Titans and of the giants.

199 *Briareos.* According to most legends one of the hundred-handed, who helped Zeus to cast out the Titans, not one of the Titans.

Typhon, or Typhœus, is sometimes made one of the giants, sometimes a monster, who subsequently attacked Zeus. Æschylus and Pindar describe him as living in a Cilician cave; hence Milton takes 'the den by Tarsus.'

201 *Leviathan.* Job xli., where the whole description points to the crocodile. But from what follows it is clear that Milton must have identified it with the whale.

202 *Ocean stream.* Ὠκεανὸς ποταμὸς. According to the Homeric cosmography the ocean was a river that girded the earth. 'Hugest' may be scanned as a monosyllable, but the rhythm is intended to represent the huge monster.

203 *Him haply,* &c. The description is taken from *Olaus Magnus*, who in his history of the northern nations has a whole chapter on anchoring on the backs of whales. "The whale has too on his hide a surface like sand on the sea shore; whence oftentimes, when his back is raised above the waves, it is mistaken by mariners for an island. So the sailors make for it, land on it, fix stakes on it, and moor their ships."—*Translation of O. M.*, l. 21, c. 25.

204 *Night-foundered.* Stopped by nightfall from proceeding. Founder, from the French 'fondre,' properly of a vessel, to sink from springing a leak, hence, of a horse, to be incapable of proceeding. Cf. *Comus*, 483.

"Some one like us night-founder'd here."

207 *Under the lee*. On the side sheltered from the wind. *Lee*, A.S. 'hleō,' shade, shelter.

208 *Invests*. Cf. bk. iv. l. 609 (of the moon)—

"And o'er the dark her silver mantle threw."

Wished. Wished for. Elizabethan writers used many verbs transitively that now require a preposition. So Shakespeare: "unlooked accident," "she complained her wrongs," "smile you my speeches," &c.

210 *Chain'd on the burning lake*.—2 *Peter* ii. 4.

211 *Had*. Would have, agreeing with the Latin idiom. An event is, for the sake of graphicness, represented as having actually happened, which would have happened but for some intervening circumstance.

219 *On man*. We should have expected 'to man,' but 'on' is used because of the following—'poured on himself.'

223 *Spires*. From the Greek *σπίρα*, a fold; then anything tapering to a point.

227 *That felt unusual weight*. The conceit of the air's feeling unusual weight is borrowed from Spenser's description of the Old Dragon.—*F. Queen*, i. 11, 18.

"Then with his waving wings displayed wyde,
Himselfe up high he lifted from the ground,
And with strong flight did forcibly divyde
The yielding ayre, which nigh too feeble found
Her flitting parts, and element unsound
To beare so great a weight."—THYER.

232 *Pelorus*. The north-east promontory of Sicily, now Cape Faro.

234 *Fuell'd*. A quasi-participle or adjective formed from a substantive, as honied, talented, &c. See note on sceptred, bk. ii. 43.

235 *Sublim'd*. To sublime is properly to reduce a solid substance to a vapour or gas by means of heat.

Mineral fury. The raging heat of molten metals.

Aid the winds. The wind first kindles the fire, and the fire itself increases the force of the wind.

228-238. "All this is too far detailed, and deals too much with externals; we feel rather the form of the fire-waves than their fury, we walk upon them too securely, and the fuel, the sublimation, smoke, and singeing, seem to me images only of partial combustion; they vary and extend the conception, but they lower the thermometer. Look back if you will, and add to the description the glimmering of the livid flames; the sulphurous hail and red lightning; yet all together, however they overwhelm us with horror, fail of making us thoroughly unendurably hot. Now hear Dante—

“Feriami 'l Sole in su l'omero destro
 Che già, raggiando tutto l' Occidente
Mutava in bianco aspetto di cilestro:
 Ed io facea con l'ombra più rovente
 Parer la fiamma.”—*Purg.* xxvi. 4. 8.

That is a slight touch: he has not gone to Ætna nor Pelorus for fuel; but we shall not soon recover from it. He has taken our breath away, and leaves us gasping. No smoke or cinders there. Pure, white, hurtling, formless flame; very fire crystal; we cannot make spires nor waves of it, nor divide it, nor walk on it: there is no question about singeing soles of feet. It is ‘lambent annihilation.’”—RUSKIN, *Modern Painters*, part iii. 2, 3, quoted by Browne.

239 *Stygian flood.* The Styx was the *hateful* river which flowed seven times round hell.

242–271 *Satan's speech*, 242–264, is a soliloquy, the rest addressed to Beëlzebub. He first laments the change from heaven to hell, then consoles himself with the thought that the mind and not the place makes happiness or misery. Hell at least is his own; here he can reign. He then exhorts Beëlzebub to rally the rest.

242 Distinguish ‘region,’ ‘soil,’ ‘clime,’ ‘seat.’ Region is properly the direction; clime, or climate, Greek κλίμα, the supposed slope of the earth from the equator towards the poles.

244 *Change.* Take in exchange, like the Greek ἀμείβειν; Latin, ‘muto.’

246 *Souvan.* French, ‘souverain;’ Italian, ‘sovranò;’ Latin, ‘supremum.’ The modern spelling sovereign is due to a supposed connection with ‘reign.’

Can dispose and bid what shall be right. Can make right by his fiat; his might is *de facto* right.

248 *Whom reason hath equall'd.* Who by his powers of mind or reason is only our equal. ‘Reason’ is to be scanned as a monosyllable. Keightly, with much probability, suggests the emendation ‘has.’ What difference will this make in the sense?

254 Compare the line of Horace which Milton wrote in the album of a Neapolitan nobleman at Geneva—

“Caelum non animum mutant qui trans mare currunt.”

254 *Its own place.* This passage, bk. iv. 813, and *Ode on the Nativity*, 106, are, I believe, the only instances of the word ‘its’ in Milton. [‘Its’ is not recognized in Cleveland’s admirable Index.] Shakespeare only uses ‘its’ four or five times. Sir

* The sun struck me on the right shoulder,
 The sun that now dazzling changed all the West
 From azure to white,
 And I with my shadow made the flame
 Appear more red-hot.

Thomas Brown (writing about 1660) is the first author who uses 'its' freely. See note on l. 176, and *Student's Manual of the English Language*, p. 277.

257 *All but less than He*. If I be supreme with one exception, in that I am less than He, &c.

259 *Hath not built here for his envy*. Envious as He is, He has at least spared us this place.

263 Contrast *Odyssey*, ii. 489—

“Talk not of reigning in this dolorous gloom,
Nor think vain words,” he cries, “can ease my doom,
Rather I chuse laboriously to bear
A weight of woes, and breathe the vital air,
A slave to some poor hind that toils for bread,
Than reign the sceptred monarch of the dead.”

—POPE'S Translation.

264 *Then*. If our state is not so hopeless.

265 *Copartners*. An exception to the general rule, that words compounded with *cum* take *co* before a vowel or *h*, *con* before a consonant; e.g. cotemporary is a word of no authority. But Shakespeare has 'co-mates' 'cojoin.'

266 *The oblivious pool*. Here used actively, that causes oblivion. Cf. 'the forgetful lake.'—*P. L.* ii. 74.

271-283. *Beëlzebub's answer*. *It needs but your voice to rouse them still, prostrate as we were but lately*.

276 *Perilous edge of battel*. Like the Greek ἀκμή δόρος, edge in the sense of crisis.

282 *No wonder, fallen*. An absolute construction. These are extremely common in Milton, but rarely with the subject omitted. Cf. bk. ii. 1047.

Fallen = fallen from.

Pernicious. Latin 'perniciosus,' destructive. But in bk. vi. 981—

“Part incentive reed

Provide, pernicious with one touch to fire.”

Milton seems to use the word as the equivalent of the Latin 'pernix,' swift.

283-330 *Satan is described as he appeared making for the shore. That gained, he surveys his host lying scattered and amazed on the flood. With bitter irony he bids them arise*.

284 *Was moving*. A classical use of the imperfect, began to move.

285 *Ethereal temper*. To temper metals is to harden them by plunging them in water when heated. Hence the temper of a sword, etc., is its degree of hardness. 'Ethereal' here = heavenly. It is hard to say whether 'temper' is an accusative of quality, as 'a mile long,' &c., or a nominative in apposition to 'shield.'

288 *The Tuscan artist*. Galileo, the real inventor of the

telescope, whose acquaintance Milton made during his Italian travels.

Artist. "The professor of an art, generally of an art manual." *Johnson's Dicty.* Johnson does not recognise the modern sense to which the word is now confined.

289 *Fesole*. Now Fiesole, a hill to the north-east overlooking Florence.

290 *Valdarno*. The 'Val d'Arno' in which Florence is situate.

294 *Ammiral*. Italian 'ammiraglio,' the flag-ship, or principal vessel of a fleet. Cf. "The admiral of the Spanish Armado was a Flemish shippe."—Sir R. HAWKINS.

297 *Azure*. Ultimately from the Persian 'lazar,' blue. *Lapis lazuli* contains the same word. Persian poets, as Firdosi, imagined that the sky was actually composed of this stone. The *l* has been dropped from a mistaken notion that it represented the article. Notice that all adjectives of colour may be used as substantives.

299 *Nathless*. Nevertheless, common in Chaucer, Spenser, &c.

303 *Vallombrosa*. A beautiful valley about eighteen miles east of Florence. Milton had doubtless visited it himself.

304 *Imbower*. Used without an object, form bowers. *Sedge*, the sea-weed with which the Red Sea abounds.

305 *With fierce winds Orion armed*. The setting of Orion portended storms. 'Nimbosus Orion,' Virgil. 'Armed,' because Orion was represented with a sword.

307 *Busiris and his Memphian chivalry*. Some writers identified the Pharaoh of the Exodus with the mythical Busiris, the Egyptian king who sacrificed all strangers. Pharaoh was the title of all the kings of Egypt.

Memphian. Memphis was the residence of the Pharaohs. Hence Memphian = Egyptian.

Chivalry; here used for cavalry, the chariots and horsemen of Pharaoh. An instance of a slight variety in spelling or pronunciation being employed to distinguish different senses of the same word. Compare travel and travail, queen and quean, &c. Cf. bk. iii. 344, where it is used in the modern sense.

308 *With perfidious hatred*. Pharaoh had given them leave to go.

309 *Goshen*. The land assigned to the Israelites. It lay between the eastern part of the Delta and the western border of Palestine.

318 *Or . . . or—utrum . . . an*

320 *Virtue*. The abstract for the concrete. *For—on account of.*

328 *Linked*. Like chain-shot.

331-376 *The rebel angels rise obedient to his call as numerous as locusts or barbarian hordes. In heaven they were princes, but*

they had lost their heavenly names, and not yet got them names among men.

333 *By whom they dread.* What is the rule in modern English about omitting the antecedent?

335 *Nor did they not perceive.* A classical idiom. The second negative combines with the verb, not perceive = were unconscious. It is generally said that two negatives cancel one another in English, but they do more than this. By reversing the negative notion, which the beginning of the sentence leads us to expect, they serve to emphasize the positive.

337 *To their general's voice they soon obeyed.* So Spenser :

“Lo how the heavens obey to me alone.”

To obey = to be obedient, in the early stages of the language took a dative with or without a preposition, but in modern English the dative has become merged in the objective.

338 *As when the potent rod.*—Exodus x. 12.

341 *Warping.* To warp is properly to tow a ship by means of a rope attached to an anchor. It is here used as a neuter, and expresses the slow onward motion of the swarm of locusts. Warp, A.S. ‘weorpan;’ German, ‘weiffen,’ to cast. As a nautical term, it meant originally to cast out the anchor or rope preparatory to hauling the vessel.—Cf. THOMSON’S *Spring*, 121.

“Myriads on myriads, insect armies warp.”

345 *Cops.* Another form of cape. Italian, la cappa del cielo. French, la chappe du ciel. *Cope of Hell:* ‘Hell’s concave,’ l. 542.

348 *Sultan.* Arabic, Sultan, power, prince, king.

352 *Loins.* A Scriptural phrase—“The souls which came out of his loins.” “Though they came out of the loins of Abraham.”

353 Rhene is the Latin name of the Rhine, Danaw (Donau), the German of the Danube.

351-356. The invasions of the Goths, Franks, Huns, &c., took place principally in the fifth century (A.D.) The Vandals, having effected a settlement in Spain, crossed into Africa (429), and founded a kingdom of which Carthage was the capital.

Dunster notices that the three comparisons, while they all express their numbers, each at the same time illustrates a different state of the rebel angels. When lying prone on the flood, they are like leaves or sedge; when winging their way to the shore, they are like locusts; when alighted and forming into squadrons, they are like the armed hordes of barbarians.

355 *Beneath.* To the south of.

356 *Squadron.* French, ‘escadron,’ from the Latin ‘quadratum.’ Cf. ‘square.’

363 *Rev.* iii. 5. Bentley corrects ‘book.’

to have confused the kingdoms of the Ammonites and the Moabites.

400 *Audacious neighbourhood.* Proximity to the dwelling-place of the true God.

The wisest heart. An instance of hypallage, or the attraction of an adjective to a substantive with which it does not properly agree.

401 *Solomon.* Solomon had in his harem many women of the Ammonite race, "who turned away his heart after other gods." By their influence he built, "on the mount that is facing Jerusalem," *i.e.* one of the summits of mount Olivet, high places to Moloch, "the abomination of the children of Ammon."—1 *Kings* xi. 7.

405 *Gehenna.* The valley of Hinnom, a deep, narrow glen to the south of Jerusalem, the chief seat of the Moloch worship. It was polluted by Josiah, 2 *Kings* xxiii. 10 (see l. 418), after which it became the common receptacle for the refuse of the city. Hence the Jews regarded it as the image of hell. (*Matt.* v. 29, 30, &c.) From Gehenna comes the French *gêne*, a strange instance of the degradation of words.

Tophet. See above, l. 394.

406 *Chemos*, or Chemosh, the national deity of the Moabites, by many identified with Moloch. His worship, like that of Moloch, was introduced by Solomon, and abolished by Josiah.—1 *Kings* xi. 7.

Obscene is accented on the first syllable, and the *e* of *the* is elided.

Dread of Moab's sons. Cf. *Gen.* xxxi. 42: "God . . . the God of Abraham, and the fear of Isaac."

407 "Every place here enumerated is to the north of the Arnon, and therefore beyond the borders of Moab, and in the actual territory before assigned to the Ammonites. But Milton follows Isaiah and Jeremiah, who (*Isa.* xv. ; *Jer.* xlvi.) give all these places to these Moabites, who may have seized part of the territory of Reuben and Gad at the overthrow of the kingdom of Israel. Abarim was the mountain range opposite Jericho, now generally called the mountains of Moab, and visible from the neighbourhood of Jerusalem. Nebo appears to have been a part of it. Heshbon, Eliale, and Sibma, all lie somewhat to the east of mount Abarim. The site of Horonaim is not known."—KEIGHTLEY.

411 *The Asphaltic pool.* The Dead Sea, so called from the asphaltus or bitumen which abounds in it. "Milton in these lines seems to place the Asphaltic pool to the north of the cities enumerated, though it is actually west or south-west of them. But, like the ancient poets, he consulted the harmony of his numbers more than the accuracy of his description."—KEIGHTLEY.

412 *Peor.* A contraction of Baal-Peor, a Midianite deity.

413 *Sittim*, or *Shittim*. A contraction of *Abel-Hasshittim*, the meadow of the acacias, the place of Israel's encampment between the conquest of the trans-Jordanic highlands and the passage of the Jordan, in the Jordan valley opposite Jericho.—*Numbers* xxxiii. 49.

416 *That hill of scandal*. The same as "that opprobrious hill."—l. 403.

417 *Lust hard by hate*. In apposition to 'lustful orgies.' The Israelites, joining in the rites of Baal-Peor, committed whoredom with the daughters of Moab.—*Numbers* xxv. 9.

418 *Till good Josiah*. Josiah brake in pieces their images.—*2 Kings* xxiii. 13, 14.

419 *The bordering flood*, &c. The Euphrates was the eastern border of Canaan.—*Genesis* xv. 18.

420 *The brook that parts*, &c. The brook Besor.

422 *Baälim and Ashtaroth*. The plurals of Baal and Ash-toreth. By the plural forms, according to Movers, different modifications of these deities are signified. The Ashtoreth of the Old Testament has been identified with the Astarte of the Greeks and Romans. See Max Müller, *Science of Religion*, p. 183.

423 *For spirits*, &c. Milton implies that spirits are really sexless, though they appear to men as male and female.

432 *Those*. Keightley proposes 'these.'

435 *Bestial gods*. Like the Apis and Busiris of the Egyptians.

438 *Astoreth*. See note on l. 429.

443 *The offensive mountain*. The mount of Olives, called the mount of corruption for this reason.—*2 Kings* xxiii. 13.

444 *Whose heart, though large*. *1 Kings* iv. 29: "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore." Where the context shows that largeness of heart must mean wisdom, not magnanimity.

452 *Thammuz*. *Ezekiel* viii. 14: "Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." Milton, with the majority of commentators, follows St. Jerome and the Vulgate, who in this passage identify Tammuz with the Greek Adonis, the sun-god. The Adoneia, or feast of Tammuz, was symbolical of the mourning of Astarte, or the moon, for the waning of the summer sun. It is Lucian who relates that the river Adonis, which runs down from Lebanon, was tinged with blood once a year from the wounds of Adonis; though Lucian himself adds the real explanation, viz., that the colour of the river was derived from the red soil of the Lebanon. For the rites of Adonis, see Theocritus, *Idyll* xv.; M. Arnold, *Essays in Criticism, Pagan and Mediæval Religious Sentiment*.

458 *Who mourn'd in earnest.* As a contrast to the affected sorrow of the worshippers of Adonis.

When the captive ark, &c.—1 *Samuel* v. 4.

460 *Grunsel.* A corruption of ground sill; *i.e.* threshold.

462 *Dagon.* The national god of the Philistines, represented with the face and hands of a man and the tail of a fish. It was natural that a seafaring tribe should choose a fish-god.

464 *Azotus.* Milton enumerates the pentapolis or confederacy of the five principal towns of the Philistines. The other name of Azotus is Ashdod. Accaron is the same as Ekron.

467 *Rimmon.* The national god of the Syrians of Damascus, only mentioned 2 *Kings* v. 18.

471 Naaman the Syrian, 2 *Kings* ix. 17; and Ahaz, 2 *Kings* xvi. 10, 11.

478 *Osiris, Isis, Orus.* See Classical Dictionary.

479 *Abused.* Deceived.

480 *Fanatic.* Latin, 'fanaticus,' properly belonging to a temple. For the appropriateness of the epithet, see Juvenal, *Satire* xv.

481 *Their wandering gods.* Alluding to the Greek tradition that in the war with the giants the gods fled in fright to Egypt and concealed themselves in the form of beasts.

483 *Their borrow'd gold.*—*Exodus* xi. 23. 32-23-

484 *The rebel king.* Jeroboam, who rebelled against Rehoboam.—1 *Kings* xii.

485 *Doubl'd that sin.* By making two golden calves at Bethel and Dan, the extreme south and north of the kingdom of Israel.

486 *Likening his Maker.*—*Psalms* cvi. 20.

Grazed. To graze, as to feed, is both active and neuter.

487 *When he pass'd from Egypt.* Milton, using the language of poetry, makes Jehovah lead in person the Israelites in their *Exodus*. Cf. *Ps.* lxxviii. 7.

Equall'd. Involved in equal destruction.

489 *Her bleating gods.* Ammon the ram, &c.

490 *Belial.* Milton follows the English version in making Belial a proper name. It is really a common noun, meaning worthlessness, as in the expression the sons of Belial.

Than whom. Than is here treated as a preposition, not a conjunction. This usage, though sanctioned by Shakespeare and many classical authors in later times, is now generally abandoned as incorrect. Than is the same word as then, and is so written by Bacon and most of the Elizabethans. Cf. bk. ii. 299.

495 *Eli's sons.*—1 *Samuel* ii. 12, 22.

498 *And in luxurious cities.* "It was a favourite amusement of dissolute young gentlemen to swagger by night about the town, breaking windows, upsetting sedans, beating quiet men, and offering rude caresses to pretty women."—Macaulay's *History*

of an old that-catch-phrase

of *England*, vol. i. p. 360. And he adds in a note: "It may be suspected that some Tityre Tus, like good Cavaliers, broke Milton's windows after the Restoration. I am confident that he was thinking of those pests of London when he dictated the noble lines—

"And in luxurious cities, where the noise," &c.

502 *Flown*. Overflowing. Keightley quotes most appositely, "As their country is overflowed with water, so are their heads always overflowed with wine."—NASH PENNYLESS, *Suppn. to the Devil*. Shak. Soc. ed.

503 *Genesis* xix. 9.

504 *Judges* xix. 25.

507 *Were long to tell*. The indicative for the conditional, as in the Greek and Latin idioms, *μακρὸν ἦν*, 'longum erat.'

508 *The Ionian gods, of Javan's issue*. Javan, the fourth son of Japhet, was the mythical founder of the Ionian race. Of = by. "The gracious Duncan | was pitied of Macbeth."—*Macbeth*, iii. 6. 4.—"Favour'd of Heaven," bk. i. 30.

509 *Confest*. Acknowledged as gods, worshipped.

510 *Titan*. The Titans (for the name was generic) were the first-born of Uranus, or Heaven. Their younger brother, Cronos, (identified with the Latin divinity Saturn) seized his father's empire, and usurped their birthright.

511 *With his enormous brood, and birthright, &c.* Notice the loose construction. Paraphrase.

515 *Ida*, a mountain in Crete, was Jove's birthplace.

Thence . . . rul'd. A pregnant construction = going thence, they ruled.

516 *The middle air*. The aether, the abode of the Olympian gods, placed by Milton above the air or atmosphere of mortals, and heaven the habitation of the true God.

517 *The Delphian cliff*. Cf. "the steep of Delphos."—*Nativity Ode*, l. 178. Delphos, or Delphi, lay at the foot of the southern hills of Parnassus, which end in a precipitous cliff, rising to a double peak.

518 *Dodona*. In Epirus, where was the famous oracle of Zeus.

519. *Doric land*. Greece, of which the Dorians were for a long time the ruling race.

Or who, &c. The verb must be supplied from "were long to tell," l. 507.

520 *The Hesperian fields*. Italy, the western land, where Saturn is said to have taken refuge when expelled from Olympus by Jupiter.

521 *And o'er the Celtic, &c.* See note on l. 515. *The Celtic fields*—France, and that portion of Europe inhabited by the Celts.

The utmost isles. *Utmost*, outmost, outermost, farthest: *ût* is the older form of the preposition out.

522-622 *Satan encourages his defeated hosts, and bids Azazel raise his standard. At the signal the army forms in battle array, and marches to the sound of marshal music. Satan views with satisfaction their numbers, which far surpass any recorded in heroic or chivalric ages. The appearance of Satan, still glorious, though fallen, is compared to the sun seen through a mist or eclipsed. Touched by remorse at the sight of his lost comrade, he essays to address them, but is long hindered by tears.*

523 *Damp.* The first meaning of damp is close, confined; to damp being connected with to dam. Though we could not now speak of 'damp looks,' we still use the same metaphor in damped spirits, &c.

Such wherein. 'Such,' old English swilch = so like. It is the proper antecedent to 'which' = what like, and is so used by Shakespeare, &c.

524 *Obscure.* What is the force of the epithet?

To have found. On what does this depend? Modernize.

528 *Recollecting.* Cf. Ovid, *Met.* ix. 745—

"Quin animum firmas, teque ipsa recolligis, Iphi."

529 *Gently.* The ordinary signification of the word does not seem appropriate here, and Keightley with probability supposes that Milton here uses it in the sense of nobly, gallantly.

531 *Straight.* An instance of an adjective used as an adverb.

538 *Imblaz'd.* Blazoned. Blazon is probably from the Saxon blaese, 'a torch, so called from the bright colours in which the armorial bearings were painted on the shield.

539 *Arms and trophies.* In apposition to "the imperial ensign;" the 'arms' refers to the ensign itself, the trophies to its gems and gold; but the expression must not be pressed, as there is no reason to suppose that they were taken in war.

540 *Sonorous metal, &c.* An absolute construction.

543 *The reign.* Used in the sense of 'regnum,' the realm, the domain. See bk. ii. 993, *seq.*

545 *Were seen . . . rise.* The English language is very capricious in inserting or omitting the 'to' of the infinitive. The reason is that in old English the infinitive was expressed by the termination *en*. When this became obsolete, the preposition *to* was substituted for it, but in many cases, especially with auxiliary verbs, the *to* was omitted, notwithstanding the inflexion having been lost.

546 *Orient.* Properly of the rising sun, so richly coloured. Cf. *Comus* 65, 'orient liquor.' Orient is a constant epithet of the pearl in our older poets; see *P. L.* iv. 238, v. 2; *Shak. Rich.* III. iv. 4. Trench (*Select Gloss*) says that in this connection it always means 'white,' 'shining;' but see Chaucer, *Legend of Good W.*, l. 221, 'For of o perle fine orientall,' &c.

548 *Serried.* French 'serré,' close-locked.

550 *Phalanx*. "In all the states of Greece, in the earliest as in the later times, the general type of their military organization was the *phalanx*—a body of troops in close array, with a long spear as their principal weapon. It was among the Dorians, and especially among the Spartans, that this type was most rigidly adhered to."—SMITH'S *Dict. of Ant.*

To the Dorian mood, &c. "No music must be heard, no song be set or sung, but what is *grave* and *Dorick*."—MILTON'S *Areopagitica*. Cf. PLUTARCH'S *Lives*—LYCURGUS, 22.

551 *Recorders*. A sort of flute. "The figures of recorders and flutes and pipes are straight; but the recorder hath a less bore and a greater, above and below."—BACON'S *Natural History*, quoted in JOHNSON'S *Dictionary*.

"Hence is to be observed the exactness of Milton's judgment in appropriating the several instruments to the several purposes which they were to serve, and the different effects which they produced. Thus, when a *doubtful hue was cast* upon the countenance of Satan and his associates, and they were but little above despair, in order to *raise their fainting courage and dispel their fears*, he commanded his standard to be upreared *at the warlike sound of trumpets and clarions*, which immediately inspired them with such a flow of spirits that they are represented sending up a *shout which tore hell's concave*. But when this ardour was once blown up, and they were to move in perfect phalanx, then the instruments are changed for *flutes and recorders to the Dorian mood*, which composed them into a more cool and deliberate valour, so that they marched on with *silence* and resolution."—GREENWOOD.

554 *Breath'd*. Inbreathed, inspired.

555 *With dread of death*. By dread; but 'with' implies rather though dread of death was present.

557 *Touches*. Strains, melodies; properly the touch of the hand upon the musical instrument—

"Here let the sounds of music
Creep in our ears; soft stillness and the night
Become the touches of sweet harmony."—SHAKESPEARE.*

560 *Breathing united force*. Animated by, exhibiting: used in a different sense from l. 554. Cf. *μέγιστα πνεύοντες*.—HOMER, *Iliad*, ii. 536.

561 *Charm'd*. Consoled, alleviated.

563 *A horrid front*. Latin, 'horridus,' bristling with spears.

568 *Traverse*. Obliquely, sideways.

573 *Since created man*. A Latinism, 'post hominem creatum.'

574 *Nam'd with these*. If compared with these.

575 *That small infantry, &c.* The pygmies, a fabulous race of dwarfs in India, or according to other authorities in Egypt,

who were attacked and destroyed by the cranes.—*Iliad*, iii. 6. The phrase is censured by Addison as degenerating into a pun.

577 *Phlegra*. The volcanic plains in Thrace, the reputed scene of the war of the gods and giants.

578 *That fought at Thebes*. The famous war of the seven chieftains who fought against Thebes to restore Polynices, who had been driven thence by his brother Eteocles. Ten years later the contest was renewed by the Epigoni, or descendants of the seven heroes who had fallen in the war.

579 *Mixed with auxiliar gods*. The part the gods took in the Trojan war is known to all readers of Homer; but there is no record of gods having fought in person in the war against Thebes.

580 *Uther's son*. King Arthur, the son of Uther Pendragon. Milton had intended to write an epic poem on this subject.

581 *Armoric*. Armorica was the ancient name of Brittany.

583 *Jousted*. French 'jouster,' 'jouter,' from the Latin 'juxta.' For the meaning, compare the word rencontre. The names which follow are taken from the romances of Charlemagne: Aspramont is in Limburg; Montalban in Languedoc; Trebizond in Cappadocia; Biserta, the ancient Utica, near Carthage; Fontarabia, or Fuentarrabia, in Spain, on the Bidassoa. East of Fontarabia, was Roncesvalles, where it is said the vanguard of Charlemagne's army was cut in pieces, and his Paladin Roland slain, in 778. Charlemagne himself did not die till 814; but Milton is said to be following the Spanish chroniclers. Roland is the hero of la Chronique de Turpin and la Chanson de Roland (eleventh century), also of l'Orlando Furioso of Ariosto. Cf. Frank Osbaldistone's verses in *Rob Roy*—

"Oh for the voice of that wild horn,
On Fontarabian echoes borne,
The dying hero's call,
That told imperial Charlemagne
How paynim sons of swarthy Spain
Had wrought his champion's fall."

587 *Thus far these beyond*, &c. These, though thus incomparably greater than any forces of mortal men, still obeyed their commander. *Observed* as the Latin 'obseruo.'

592 *Her*. See note on l. 176. Milton here follows the Latin gender of 'form.'

593 Less than archangel, though ruined and with the excess, &c. The excess of glory = his exceeding glory.

597 *Disastrous*. Here used in its original meaning of an unfavourable aspect of the heavenly bodies. Notice other terms originally astrological which still survive—contemplate, influence, ill-starred, jovial, &c. For the supposed influence of eclipses, see Virgil, *Georgic* i. 465 *seq.*

Don't temperance in glory -

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601 *Intrench'd*. Cf. Shakespeare (of Time), "and delves the parallels in beauty's brow."

603 *Considerate*. Reflecting, resolved.

604 *Cast signs of remorse*. Cast looks which signified remorse.

605 *Passion to behold*. Passion = suffering, sympathy. Cf. "joy to have found," l. 524.

609 *Amerc'd*. From the French, 'à merci;' Latin, 'ad misericordiam.' In Law Latin 'poni in misericordiâ' meant to be placed at the mercy of the court; *i.e.* to have a fine imposed at the discretion of the court. The commentators absurdly compare the Greek *ἀμερσε*, with which the word has nothing in common.

611 *Yet faithful how they stood*. Depends on, 'to behold,' l. 605.

613 *Scath'd*. German 'schaden,' to hurt.

614 *Their stately growth*. The abstract for the concrete.

615 *The blasted heath*. Shakespeare uses the same expression for the heath near Forres, where Macbeth meets the witches.

619 *Thrice he assay'd*. So Æneas when he meets his father in Hades—

"Ter conatus ibi collo dare brachia circum

Ter frustra compressa manus effugit imago."

—Æn. vi. 700.

621 *Interwove*. All past participles of strong verbs once ended in *en*, but in very many this suffix has been dropped.

622-663 *Satan's speech*. *The battle, though fatal in its issue, was not inglorious. Who could have foreseen the defeat of forces like ours, who would not predict that we must recover our loss? The reason of our defeat was our ignorance of the strength of our foe. Now we know that strength, we can meet it by fraud. It is reported that a new world is to be created. This may give us a starting-point for our enterprize. In any case we must persevere in war.*

623 *And that strife*. Ye are defeated indeed, and yet that strife, &c. But he leaves the bitter truth to be supplied.

627 *Foreseeing or presaging*. Either knowing or surmising beforehand.

628 *Knowledge, past or present*. Knowledge of the past or present.

Could have feared how, &c. Could have augured or anticipated the manner in which.

632 *Exile*. See note on l. 58.

635 *For me*. As for me, as regards myself.

636 *Counsels different; i.e. different from those of the rest; self-regarding, or selfish.*

637 *Lost* = *Perdiderint*, in the active sense.

642 *Tempted our attempt.* Milton is fond of these plays on words. Cf. l. 666—

“O Eve, in evil hour thou didst give ear
To that false worm.”—*P. L.* ix. 1067.

“That brought into this world a world of woe.”—ix. 11.

647 *No less.* No less than if we had used force.

648 *Who overcomes.* That he who overcomes. ‘Who’ was originally only interrogative. The trace of this interrogative meaning is still seen in the omission of the antecedent.

650 *Space may produce new worlds.* Satan will not attribute the creation directly to God. Dunster notices the art with which Milton here introduces an allusion to that circumstance, on which the whole poem turns.

Rife. German, ‘reif,’ ripe.

654 *Should favour equal, &c.* Either equal is an adverb, or rather ‘favour equal’ is a pregnant construction for ‘favour and make equal to.’

659 *Cover.* What is the construction?

660 *Peace is despaired.* Like the Latin ‘pax desperata est.’ So in the next line, ‘think submission’ for ‘think of;’ like ‘cogitare,’ ‘secum agere.’ See note on l. 208.

662 *Understood.* Agreed upon, but not expressed; so secret.

663-753 *The effect of Satan’s words is described. A band, under the direction of Mammon, proceed to build a palace to serve as a council-hall: some quarry the hill for gold, others smelt the ore. The structure rises as if by magic. Its magnificence is illustrated by comparison with mortal works. The architect is identified with the Latin Mulciber.*

663 *To confirm.* To give force to; to express their adherence to.

668 “The known custom of the Roman soldiers, when they applauded a speech of their general, was to smite their shields with their swords.”—BENTLEY.

670 *Grisly.* German, ‘grässlich,’ horrible. “The radical image is the rustling sound made by the continual fall of a number of small particles, whence the signification passes to the idea of drizzling, trickling, shivering.”—WEDGWOOD. Fear or horror produces the sensation of a shivering or creeping of the skin.

672 *The rest entire.* Unbroken by volcanic fires.

Cf. “There was a time when Ætna’s silent fire
Slept unperceiv’d, the mountain yet entire.”

—COWPER, *Heroism.*

Keightley understands the phrase as a Latinism = ‘omne reliquum.’

673 *His womb.* See notes on l. 592, 176.

674 *The work of sulphur.* “Agricola says it was the com-

mon opinion of chemists, though erroneous, that metals were composed of sulphur and quicksilver."—STILLINGFLEET.

Wing'd with speed. Borne on swift pinions.

675 *Brigad.* French, 'brigade;' Italian, 'brigata;' the largest division of an army; a body of troops consisting of several regiments. The older pronunciation of the word is preserved in the derivative brigadier.

676 *Pioneers.* French, 'pionnier;' old French, 'peonier;' properly a foot soldier; then confined to soldiers who are employed in labourers' work. A pawn at chess is another form of the same word.

677 *Camp,* army; *field,* battle-field.

Mammon. More correctly spelt with a single *m*; said by Jerome to be a Syriac, by Augustine, a Punic word for riches. There is no trace of Mammon having been personified or worshipped as a god.

679 *Erected.* Erect, whose looks and thoughts are upwards bent, as shown by the context.

Cf. "Glory . . . the flame
Of most erected spirits, most temper'd, pure,
Ethereal, who all pleasures else despise,
All treasures and all gain esteem as dross."

—*P. R.* iii. 25.

C² *Revelation* xxi. 21.

683 *Than aught divine or holy else enjoy'd.* 'Else' is pleonastic. Cf. "his other parts besides," l. 194. Compare also the Greek idiom ὁ ἄλλος ἕχλος = the crowd besides.

684 *By him . . . and by his suggestion.* Bentley is hypercritical when he objects that Milton assigns as *two* causes him and his suggestion, which are really one and the same. The idiom is common in English, as in Greek, where it is known by the name of the 'whole and part' figure, the second substantive being a nearer definition in apposition with the first.

686 *The center,* of earth; *impious,* unfilial, like the Latin.

688 *For treasures better hid.* From Horace, *Ode* iii. 3. 49—
"Aurum irrepertum et sic melius situm."

690 *Digg'd.* One of the few instances where the weak form of the participle has been superseded by the strong.

694 *Babel.* May either mean Babylon or the tower of Babel.

Memphian. See note on l. 307.

696 *And strength and art.* Are probably genitives, not nominatives.

697 *And in an hour.* Understand, 'performed.'

700 *In many cells prepar'd.* In many prepared cells; *i.e.* made for the purpose.

701 *Veins of liquid fire.* Fire conducted in sluices or conduits from the burning lake.

704 *The bullion dross.* Bullion, from the late Latin 'bullā,' a seal or stamp; meant originally the mint, where the precious metals were alloyed and coined. Hence it was used of the alloyed metal itself, and lastly of gold or silver intended for coinage. From the debased coinage of the early older kings of France bullion acquired the wholly different signification of base metal.

706 *Various.* Variously wrought, intricate.

707 *As in an organ, &c.* A sound-board is a long box placed above the wind-chest, and divided by thin boards into as many grooves as there are finger-keys. These grooves run from the front to the back of the instrument in order to carry the wind to the different stops or ranges of pipes.

710 *Anon, out of the earth, &c.* The scene is with much probability supposed to have been suggested by one of the court masques of the day. Inigo Jones was specially famous for the architectural scenes which he invented for the stage.

713 *Pilasters.* Pillars, partly sunk in a wall.

714 *Doric pillars.* The Doric is the simplest of the three orders. It has no base, the shaft is thick and tapers rapidly, the capital is without ornament, the architrave (the chief beam, or that part of the entablature which rests immediately on the capital) is in one surface and quite plain, the frieze (the middle portion of the entablature between the architrave and the cornice) is ornamented with triglyphs or grooved tablets at regular intervals, the cornice is flat and projects far. See Smith's *Dictionary of Antiquities*, under Columna.

716 *With bossy sculptures graven.* These were not allowed in pure Doric, but were introduced in Roman Doric.

717 *Fretted.* Fret-work is any deeply-cut ornamentation.

718. *Alcairo.* Built on the site of the ancient Memphis in the tenth century, A.D.

719 *To enshrine* Depends on 'which they raised,' or some such sentence to be understood.

720 In classical Latin the quantity is Serāpis. Belus, in Greek legend, the son of Poseidon and Libya, but originally an eastern divinity. Serapis, the principal Egyptian deity of the infernal regions, probably identical with Osiris.

722 *Ascending.* Lofty, not growing.

723 *Stood fix'd her stately highth.* One of Milton's numerous adaptations of Latin and Greek idioms, in which languages "her stately highth" would be called *accusativus partis*, or the accusative of respect. Keightley, however, understands "fix'd her stately highth" as an absolute construction = her stately highth being firmly established.

725 *Within.* An adverb, not a preposition. The line is apparently borrowed from Virgil's *Æn.* ii. 483—

"Apparet domus intus et atria longa patescunt."

the upper part of a pillar

frieze - the flat member between the architrave & the cornice

728 *Cressets*. Hanging-lamps, or vessels filled with tar or other inflammable substances. French 'croisset,' 'creuseul.' A diminutive of 'cruise,' which is spelt 'cruse' in I *Sam.* xxvi. 11. JOHNSON'S *Dictionary* gives also 'cruset.'

729 *Naphtha and asphaltus*. Both varieties of bitumen, or mineral resin, which in its solid state is called asphaltus; when fluid, naphtha.

733 *Tower'd structure high*. See note on l. 69.

737 *Hierarchy*. Sacred rank. The word is now generally confined to the priesthood, or ecclesiastical dignities. That there are various degrees of angels is clearly stated in various portions of Scripture (*Eph.* i. 21; *Rom.* viii. 38), and much perverse ingenuity has been applied in speculating on their particular nature.

738 *His name*. As in Scripture, his attributes rather than the name itself. For the double negative, see note on l. 335.

739 *Ausonian land*. A poetical name of Italy.

740 *Mulciber*. One of the names of Vulcan, who was identified with the Greek Hephæstus, whose fall from heaven is related by Homer. (*Iliad*, i. 590-594.) Hephæstus is the architect of the palaces of the gods, as well as the artificer of the most famous works of art mentioned in Homer. The name Mulciber means the softener (mulceo); *i.e.* the forger.

742 *Sheer*. Probably only a various spelling of shear. A.S. 'scyrian;,' German, 'sheren,' to cut; clean-cut, so clean, altogether.

743 *To dewy eve*. Can you justify the epithet?

745 *Zenith*. An Arabic word. That point of the heavens which is directly over the spectator's head.

746 *Ægean*. Milton again deviates from the classical quantity; Greek, Αἰγῆος. The first edition, however, has Ægean, in which case the line must be scanned as bk. ii. 880, on which see note.

747 *Rout*. Rabble; German, 'rotte.' First a confused noise or tumult; then a mob. Rout, in the sense of defeat, is a different word, and comes (through the French) from the Latin 'rupta.'

750 *Engines*. 'Ingenia,' contrivances. "Prayer must be divine and heavenly, which the devil with his engines so violently opposes."—DUPPA'S *Rules for Devotion*.

752 *to end*. The council is summoned. The thronging councillors are compared to bees swarming. As they enter they contract in size till they are no bigger than pigmies or fairies. All, save the seraphim and cherubim, who are seated by themselves, and retain their proper dimensions.

753 *Sovran*. See note on l. 246.

756 *Pandemonium*. πανδαμόνιον, a temple for all the evil spirits.

760 *Hunderds.* So Milton spells hundreds, approximating to the German 'hundert.' In O.E. of the fourteenth century we find 'hunder.'

763 *Though like a cover'd field.* The hall, vast as it was, was yet covered like a tilyard; but Milton seems to have mistaken the meaning of *champ clos*, which was an enclosed, but not a covered field.

764 *Soldan.* Italian 'soldano,' sultan.

765 *Panim.* Or paynim, an older form of pagan; probably from late Latin 'paganismus.'

766 Milton here distinguishes the friendly joust, where the champions rode with blunted spears, and the *combat à outrance*.

768 *Brush'd with the hiss, &c.* 'The hiss of wings' = hissing, whirring wings.

As bees, &c. The simile is borrowed from Homer, *Iliad*, ii. 87, and Virgil, *Æn.* i. 430. But point out how Milton has expanded the originals, in order to fit it more exactly to the context.

769 *When the sun with Taurus rides.* Bently proposes "in Taurus," and asks, "Does Taurus *ride* too, a constellation fixed?" But the correction is needless. 'With' does not mean in company with, but in the direction of. The sun is said to enter Taurus in April.

770 "Cum prima novi ducent examina reges
Vere suo, ludetque favis emissa Juventus."

—*Georgic*, iv. 21.

"So, when (with Spring within them as without)
The glad young chiefs lead forth their companies."

774 *Expatriate.* Used in the literal sense, as in Latin.

Cf. "Expatriate free o'er all this scene of man;
A mighty maze! but not without a plan."

—POPE, *Essay on Man*, chap. i. l. 5.

where *t* seems to hover between the literal and the metaphorical sense.

Confer their state affairs. 'Confer' means to bring together; so, to bring together for consultation and discussion. This will explain the omitted preposition. So Shakespeare—"She complained her wrongs;" "She will attend it better," &c. See note on l. 208.

780 *That pygmean race.* *πυγμαῖοι*, were men a cubit long. See note on l. 575.

781 *The Indian mount.* The Himalayas, called by Milton Imaus.—*Paradise Lost*, iii. 431.

Faery. French 'fée,' Latin 'fatum.' Thus from 'pratum' we get 'pré,' 'prairie.' *Elves*, white beings; the same root appears in 'Alps.'

783 *Belated.* The prefix *be* gives a transitive force.

784 *Sees, or dreams he sees.*

“Qualem primo qui surgere mense
Aut videt aut vidisse putat per nubila lunam.”

—VIRGIL, *Æn.* vi. 453.

785 *Arbitress.* Latin ‘arbitra,’ witness, spectator.

Nearer to the earth, &c. Alluding to the classical superstition that witches could by charms draw down the moon from her course.

791 *Though without number still.* ‘Still’ properly belongs to ‘were at large.’ Compare the use of the Greek *δμως*, Latin ‘tamen.’

795 *Recess.* Retirement, or place of retirement. What is the modern meaning of the word?

Conclave. From the Latin ‘conclavē,’ a chamber. Especially applied to the close assembly of cardinals for the election of a pope.

796 *Frequent and full.* A Latinism. Frequens, crowded, numerous. Show how the use of ‘full’ differs from modern usage.

Consult. Swift uses the word as a substantive, but with a different accent—

“A consult of coquets below

Was called to rig him out a beau.”

For the accent compare to collect, a collect; to record, a record, &c.

the eye in Egypt [Pygmies] + others in India
and eyes in height. Annual warfare with their
the crown. They are fabled to have fought against the
was on Edon same speaks with constant
saying they went 5000 in sat. numbers wdestro
more range + eggs otherwise they would have been
discovered.

Libon 1706 Comus Lycidas - Samson Agrius
D'Allegro - G. Pincusso - Mas Lattu
Lombardi - L. Bonnell -

PARADISE LOST

Book III.

HIGH on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East, with richest hand,
Showers on her kings barbaric pearl and gold,
Satan exalted sat, by merit rais'd 5
To that bad eminence: and, from despair
Thus high uplifted beyond hope, aspires
Beyond thus high, insatiate to pursue
Vain war with Heaven, and, by success untaught,
His proud imaginations thus display'd: 10
 ' Powers and Dominions, Deities of Heaven!
For, since no deep within her gulf can hold
Immortal vigour, though oppress'd and fallen,
I give not Heaven for lost. From this descent
Celestial virtues rising will appear 15
More glorious and more dread than from no fall,
And trust themselves to fear no second fate.
Me, though just right, and the fix'd laws of Heaven,
Did first create your Leader, next, free choice,
With what besides, in council or in fight, 20
Hath been achiev'd of merit, yet this loss,
Thus far at least recover'd, hath much more
Establish'd in a safe unenvied throne,
Yielded with full consent. The happier state
In Heaven, which follows dignity, might draw 25
Envy from each inferior: but who here
Will envy whom the highest place exposes
Foremost to stand against the Thunderer's aim
Your bulwark, and condemns the greatest share

Of endless pain? Where there is then no good 30
 For which to strive, no strife can grow up there
 From faction; for none sure will claim in Hell
 Precedence—none whose portion is so small
 Of present pain, that with ambitious mind
 Will covet more. With this advantage then 35
 To union and firm faith and firm accord,
 More than can be in Heaven, we now return
 To claim our just inheritance of old;
 Surer to prosper than prosperity
 Could have assur'd us; and, by what best way, 40
 Whether of open war or covert guile,
 We now debate: who can advise, may speak.
 He ceased; and next him Moloch, scepter'd king,
 Stood up, the strongest and the fiercest spirit
 That fought in Heaven, now fiercer by despair. 45
 His trust was with the Eternal to be deem'd
 Equal in strength, and rather than be less
 Car'd not to be at all. With that care lost
 Went all his fear; of God, or Hell, or worse
 He reck'd not, and these words thereafter spake: 50
 'My sentence is for open war: of wiles,
 More unexpert, I boast not; them let those
 Contrive who need, or when they need, not now.
 For, while they sit contriving, shall the rest,
 Millions that stand in arms, and longing wait 55
 The signal to ascend, sit lingering here,
 Heaven's fugitives, and for their dwelling-place
 Accept this dark, opprobrious den of shame,
 The prison of his tyranny who reigns
 By our delay? No! let us rather choose, 60
 Armed with Hell flames and fury, all at once,
 O'er Heaven's high towers to force resistless way,
 Turning our tortures into horrid arms
 Against the Torturer; when, to meet the noise
 Of his almighty engine, he shall hear 65
 Infernal thunder, and for lightning see
 Black fire and horror shot with equal rage
 Among his angels, and his throne itself
 Mix'd with Tartarean sulphur and strange fire,
 His own invented torments. But perhaps 70
 The way seems difficult and steep to scale
 With upright wing against a higher foe.

Let such bethink them, if the sleepy drench
 Of that forgetful lake benumb not still,
 That in our proper motion we ascend 75
 Up to our native seat : descent and fall
 To us is adverse. Who but felt of late,
 When the fierce foe hung on our broken rear
 Insulting, and pursued us through the deep,
 With what compulsion, and laborious flight 80
 We sunk thus low? The ascent is easy then ;
 The event is fear'd. Should we again provoke
 Our stronger, some worse way his wrath may find
 To our destruction, if there be in Hell
 Fear to be worse destroy'd. What can be worse 85
 Than to dwell here, driven out from bliss, condemn'd
 In this abhorred deep to utter woe ;
 Where pain of unextinguishable fire
 Must exercise us, without hope of end,
 The vassals of his anger, when the scourge 90
 Inexorably, and the torturing hour,
 Calls us to penance? More destroy'd than thus,
 We should be quite abolish'd, and expire.
 What fear we then? What doubt we to incense
 His utmost ire? which, to the highth enrag'd 95
 Will either quite consume us, and reduce
 To nothing this essential ; happier far
 Than miserable to have eternal being :
 Or if our substance be indeed divine,
 And cannot cease to be, we are at worst 100
 On this side nothing ; and by proof we feel
 Our power sufficient to disturb his Heaven,
 And with perpetual inroads to alarm,
 Though inaccessible, his fatal throne ;
 Which, if not victory, is yet revenge.' 105

He ended frowning, and his look denounc'd
 Desperate revenge, and battel dangerous
 To less than gods. On the other side up rose
 Belial, in act more graceful and humane ;
 A fairer person lost not heaven ; he seemed 110
 For dignity composed and high exploit.
 But all was false and hollow ; though his tongue
 Dropt manna, and could make the worse appear
 The better reason, to perplex and dash
 Maturest counsels ; for his thoughts were low : 115

To vice industrious, but to nobler deeds
 Timorous and slothful. Yet, he pleas'd the ear,
 And with persuasive accent thus began:
 'I should be much for open war, O Peers!
 As not behind in hate, if what was urg'd 120
 Main reason to persuade immediate war
 Did not dissuade me most, and seem to cast
 Ominous conjecture on the whole success;
 When he who most excels in fact of arms,
 In what he counsels and in what excels 125
 Mistrustful, grounds his courage on despair
 And utter dissolution, as the scope
 Of all his aim, after some dire revenge.
 First, what revenge? The towers of Heaven are fill'd
 With armed watch, that render all access 130
 Impregnable: oft on the bordering deep
 Encamp their legions, or, with obscure wing,
 Scout far and wide into the realm of Night,
 Scorning surprise. Or could we break our way
 By force, and at our heels all Hell should rise 135
 With blackest insurrection, to confound
 Heaven's purest light, yet our great enemy,
 All incorruptible, would on his throne
 Sit unpolluted, and the ethereal mould,
 Incapable of stain, would soon expel 140
 Her mischief, and purge off the baser fire
 Victorious. Thus repuls'd, our final hope
 Is flat despair: we must exasperate
 The almighty Victor to spend all his rage,
 And that must end us; that must be our cure, 145
 To be no more. Sad cure! for who would lose,
 Though full of pain, this intellectual being,
 Those thoughts that wander through eternity,
 To perish rather, swallowed up and lost
 In the wide womb of uncreated night, 150
 Devoid of sense and motion? And who knows,
 Let this be good, whether our angry foe
 Can give it, or will ever? How he can,
 Is doubtful; that he never will, is sure.
 Will he, so wise, let loose at once his ire,
 Belike through impotence or unaware, 155
 To give his enemies their wish, and end
 Them in his anger, whom his anger saves

To punish endless? "Wherefore cease we then?"
 Say they who counsel war; "we are decreed, 160
 Reserv'd, and destin'd to eternal woe:
 Whatever doing, what can we suffer more?
 What can we suffer worse?" Is this then worst,
 Thus sitting, thus consulting, thus in arms?
 What! when we fled amain, pursued, and struck 165
 With Heaven's afflicting thunder, and besought
 The deep to shelter us? This Hell then seem'd
 A refuge from those wounds. Or when we lay
 Chain'd on the burning lake? That sure was worse.
 What if the breath that kindled those grim fires, 170
 Awak'd, should blow them into sevenfold rage,
 And plunge us in the flames? or, from above,
 Should intermitted vengeance arm again
 His red right hand to plague us? What if all
 Her stores were open'd, and this firmament 175
 Of Hell should spout her cataracts of fire,
 Impendent horrors, threatening hideous fall
 One day upon our heads? while we, perhaps,
 Designing or exhorting glorious war,
 Caught in a fiery tempest, shall be hurl'd, 180
 Each on his rock transfix'd, the sport and prey
 Of racking whirlwinds; or for ever sunk
 Under yon boiling ocean, wrapt in chains;
 There to converse with everlasting groans,
 Unrespited, unpitied, unrepriev'd, 185
 Ages of hopeless end! This would be worse.
 War therefore, open or concealed, alike
 My voice dissuades; for what can force or guile
 With him, or who deceive his mind, whose eye
 Views all things at one view? He from Heaven's highth
 All these our motions vain sees and derides; 191
 Not more almighty to resist our might
 Than wise to frustrate all our plots and wiles.
 Shall we then live thus vile, the race of Heaven
 Thus trampil'd, thus expell'd, to suffer here 195
 Chains and these torments? Better these than worse,
 By my advice; since fate inevitable
 Subdues us, and omnipotent decree,
 The Victor's will. To suffer, as to do,
 Our strength is equal, nor the law unjust 200
 That so ordains. This was at first resolv'd,

If we were wise, against so great a foe
 Contending, and so doubtful what might fall.
 I laugh, when those who at the spear are bold
 And venturous, if that fail them, shrink, and fear 205
 What yet they know must follow, to endure
 Exile, or ignominy, or bonds, or pain,
 The sentence of their conqueror. This is now
 Our doom, which if we can sustain and bear,
 Our supreme foe in time may much remit 210
 His anger, and perhaps, thus far remov'd,
 Not mind us not offending, satisfied
 With what is punish'd ; whence these raging fires
 Will slacken, if his breath stir not their flames.
 Our purer essence then will overcome 215
 Their noxious vapour ; or, inur'd, not feel ;
 Or, chang'd at length, and to the place conform'd
 In temper and in nature, will receive
 Familiar the fierce heat, and void of pain ;
 This horror will grow mild, this darkness light ; 220
 Besides what hope the never-ending flight
 Of future days may bring, what chance, what change
 Worth waiting ; since our present lot appears
 For happy though but ill, for ill not worst,
 If we procure not to ourselves more woe. 225

Thus Belial, with words cloth'd in reason's garb,
 Counsell'd ignoble ease, and peaceful sloth,
 Not peace : and after him thus Mammon spake :
 ' Either to disenthronè the king of Heaven
 We war, if war be best, or to regain 230
 Our own right lost. Him to unthrone we then
 May hope, when everlasting fate shall yield
 To fickle chance, and Chaos judge the strife :
 The former vain to hope argues as vain
 The latter : for what place can be for us 235
 Within Heaven's bound, unless Heaven's Lord supreme
 We overpower? Suppose he should relent,
 And publish grace to all, on promise made
 Of new subjection ; with what eyes could we
 Stand in his presence humble, and receive 240
 Strict laws impos'd, to celebrate his throne
 With warbled hymns, and to his Godhead sing
 Forc'd hallelujahs ; while he lordly sits
 Our envied sovran, and his altar breathes

Ambrosial odours and ambrosial flowers, 245
 Our servile offerings? This must be our task
 In Heaven, this our delight. How wearisome
 Eternity so spent, in worship paid
 To whom we hate! Let us not then pursue
 By force impossible, by leave obtain'd 250
 Unacceptable, though in Heaven, our state
 Of splendid vassalage; but rather seek
 Our own good from ourselves, and from our own
 Live to ourselves, though in this vast recess,
 Free and to none accountable, preferring 255
 Hard liberty before the easy yoke
 Of servile pomp. Our greatness will appear
 Then most conspicuous, when great things of small,
 Useful of hurtful, prosperous of adverse,
 We can create; and in what place so'er 260
 Thrive under evil, and work ease out of pain,
 Through labour and endurance. This deep world
 Of darkness do we dread? How oft amidst
 Thick clouds and dark doth Heaven's all-ruling Sire
 Choose to reside, his glory unobscur'd, 265
 And with the majesty of darkness round
 Covers his throne; from whence deep thunders roar
 Mustering their rage, and Heaven resembles Heli?
 As he our darkness, cannot we his light
 Imitate when we please? This desert soil 270
 Wants not her hidden lustre, gems and gold;
 Nor want we skill or art, from whence to raise
 Magnificence; and what can Heaven shew more?
 Our torments also may, in length of time,
 Become our elements; these piercing fires 275
 As soft as now severe; our temper chang'd
 Into their temper; which must needs remove
 The sensible of pain. All things invite
 To peaceful counsels and the settl'd state
 Of order, how in safety best we may 280
 Compose our present evils, with regard
 Of what we are and where, dismissing quite
 All thoughts of war. Ye have what I advise.
 He scarce had finish'd, when such murmur fill'd
 The assembly, as when hollow rocks retain 285
 The sound of blustering winds, which all night long
 Had rous'd the sea, now with hoarse cadence lull

Seafaring men o'er-watch'd, whose bark by chance,
 Or pinnace, anchors in a craggy bay
 After the tempest : such applause was heard 290
 As Mammon ended, and his sentence pleas'd,
 Advising peace ; for such another field
 They dreaded worse than Hell : so much the fear
 Of thunder and the sword of Michaël
 Wrought still within them ; and no less desire 295
 To found this nether empire, which might rise,
 By policy and long process of time,
 In emulation opposite to Heaven.
 Which when Beëlzebub perceiv'd, than whom,
 Satan except, none higher sat, with grave 300
 Aspect he rose, and in his rising seemed
 A pillar of state ; deep on his front engraven
 Deliberation sat, and public care ;
 And princely counsel in his face yet shone,
 M'jestic, though in ruin. Sage he stood, 305
 With Atlantean shoulders fit to bear
 The weight of mightiest monarchies : his look
 Drew audience and attention still as night
 Or summer's noontide air, while thus he spake :
 ' Thrones and Imperial Powers, offspring of Heaven,
 Ethereal Virtues ! or these titles now 311
 Must we renounce, and, changing style, be call'd
 Princes of Hell ? for so the popular vote
 Inclines, here to continue, and build up here
 A growing empire ; doubtless, while we dream, 315
 And know not that the King of Heaven hath doom'd
 This place our dungeon, not our safe retreat
 Beyond his potent arm, to live exempt
 From Heaven's high jurisdiction, in new league
 Banded against his throne, but to remain 320
 In strictest bondage, though thus far remov'd
 Under the inevitable curb, reserv'd
 His captive multitude : for he, be sure,
 In highth or depth, still first and last will reign
 Sole king, and of his kingdom lose no part 325
 By our revolt, but over Hell extend
 His empire, and with iron sceptre rule
 Us here, as with his golden those in Heaven.
 What sit we then projecting peace and war ?
 War hath determin'd us, and foil'd with loss 330

Irreparable ; terms of peace yet none
 Vouchsaf'd or sought ; for what peace will be given
 To us enslav'd, but custody severe,
 And stripes, and arbitrary punishment
 Inflicted? and what peace can we return, 335
 But to our power hostility and hate,
 Untam'd reluctance, and revenge, though slow,
 Yet ever plotting how the conqueror least
 May reap his conquest, and may least rejoice
 In doing what we most in suffering feel? 340
 Nor will occasion want, nor shall we need,
 With dangerous expedition to invade
 Heaven, whose high walls fear no assault or siege,
 Or ambush from the deep. What if we find
 Some easier enterprise? There is a place 345
 (If ancient and prophetic fame in Heaven
 Err not), another world, the happy seat
 Of some new race call'd Man, about this time
 To be created like to us, though less
 In power and excellence, but favour'd more 350
 Of Him who rules above : so was his will
 Pronounc'd among the gods, and by an oath,
 That shook Heaven's whole circumference, confirm'd.
 Thither let us bend all our thoughts, to learn
 What creatures there inhabit, of what mould, 355
 Or substance, how endued, and what their power,
 And where their weakness, how attempted best,
 By force or subtlety. Though Heaven be shut,
 And Heaven's high arbitrator sit secure
 In his own strength, this place may lie expos'd, 360
 The utmost border of his kingdom, left
 To their defence who hold it. Here perhaps
 Some advantageous act may be achiev'd
 By sudden onset ; either with Hell-fire
 To waste his whole creation, or possess 365
 All as our own, and drive, as we were driven,
 The puny inhabitants ; or, if not drive,
 Seduce them to our party, that their God
 May prove their foe, and with repenting hand
 Abolish his own works. This would surpass 370
 Common revenge, and interrupt his joy
 In our confusion, and our joy upraise
 In his disturbance ; when his darling sons,

Hurl'd headlong to partake with us, shall curse
 Their frail original, and faded bliss, 375
 Faded so soon. Advise, if this be worth
 Attempting, or to sit in darkness here
 Hatching vain empires.'—Thus Beëlzebub
 Pleaded his devilish counsel, first devis'd
 By Satan, and in part propos'd; for whence, 380
 But from the author of all ill, could spring
 So deep a malice, to confound the race
 Of mankind in one root, and earth with Hell
 To mingle and involve, done all to spite
 The great Creator? But their spite still serves 385
 His glory to augment. The bold design
 Pleas'd highly those infernal States, and joy
 Sparkled in all their eyes. With full assent
 They vote; whereat his speech he thus renews:
 'Well have ye judg'd, well ended long debate, 390
 Synod of gods! and, like to what ye are,
 Great things resolv'd, which from the lowest deep
 Will once more lift us up, in spite of fate,
 Nearer our ancient seat; perhaps in view
 Of those bright confines, whence, with neighbouring arms
 And opportune excursion, we may chance 396
 Re-enter Heaven; or else in some mild zone
 Dwell, not unvisited of Heaven's fair light,
 Secure, and at the brightening orient beam
 Purge off this gloom: the soft delicious air, 400
 To heal the scar of these corrosive fires,
 Shall breathe her balm. But first, whom shall we send
 In search of this new world? whom shall we find
 Sufficient? who shall tempt with wandering feet
 The dark, unbottom'd, infinite abyss, 405
 And through the palpable obscure find out
 His uncouth way, or spread his aery flight,
 Upborne with indefatigable wings,
 Over the vast abrupt, ere he arrive
 The happy isle? What strength, what art, can then 410
 Suffice, or what evasion bear him safe
 Through the strict senteries and stations thick
 Of angels watching round? Here he had need
 All circumspection, and we now no less
 Choice in our suffrage; for, on whom we send, 415
 The weight of all, and our last hope, relies.'

This said, he sat; and expectation held
His look suspense, awaiting who appear'd
To second, or oppose, or undertake
The perilous attempt: but all sat mute, 420
Pondering the danger with deep thoughts, and each
In other's countenance read his own dismay,
Astonish'd: none, among the choice and prime
Of those Heaven-warring champions, could be found
So hardy as to proffer or accept 425
Alone the dreadful voyage; till at last
Satan, whom now transcendent glory raised
Above his fellows, with monarchal pride,
Conscious of highest worth, unmov'd thus spake:
'O progeny of Heaven, empyreal Thrones! 430
With reason hath deep silence and demur
Seiz'd us, though undismay'd. Long is the way
And hard, that out of Hell leads up to light;
Our prison strong; this huge convex of fire,
Outrageous to devour, immures us round 435
Ninefold, and gates of burning adamant,
Barr'd over us, prohibit all egress.
These pass'd, if any pass, the void profound
Of unessential Night receives him next,
Wide-gaping, and with utter loss of being 440
Threatens him, plung'd in that abortive gulf.
If thence he 'scape into whatever world
Or unknown region, what remains him less
Than unknown dangers, and as hard escape?
But I should ill become this throne, O peers, 445
And this imperial sovranity, adorn'd
With splendour, arm'd with power, if aught propos'd
And judg'd of public moment, in the shape
Of difficulty or danger, could deter
Me from attempting. Wherefore do I assume 450
These royalties, and not refuse to reign,
Refusing to accept as great a share
Of hazard as of honour, due alike
To him who reigns, and so much to him due,
Of hazard more, as he above the rest 455
High honour'd sits? Go, therefore, mighty Powers,
Terrour of Heaven, though fallen! intend at home,
While here shall be our home, what best may ease
The present misery, and render Hell

More tolerable ; if there be cure or charm 460
 To respite, or deceive, or slack the pain
 Of this ill mansion. Intermit no watch
 Against a wakeful foe, while I abroad
 Through all the coasts of dark destruction seek
 Deliverance for us all. This enterprise 465
 None shall partake with me.' Thus saying, rose
 The monarch, and prevented all reply ;
 Prudent, lest, from his resolution rais'd,
 Others among the chief might offer now
 (Certain to be refus'd) what erst they fear'd ; 470
 And, so refus'd, might in opinion stand
 His rivals, winning cheap the high repute,
 Which he, through hazard huge, must earn. But they
 Dreaded not more the adventure than his voice
 Forbidding ; and at once with him they rose. 475
 Their rising all at once was as the sound
 Of thunder heard remote. Towards him they bend
 With awful reverence prone ; and as a god
 Extol him equal to the Highest in Heaven :
 Nor fail'd they to express how much they prais'd 480
 That for the general safety he despis'd
 His own : for neither do the spirits damn'd
 Lose all their virtue ; lest bad men should boast
 Their specious deeds on earth, which glory excites,
 Or close ambition varnish'd o'er with zeal. 485
 Thus they their doubtful consultations dark
 Ended, rejoicing in their matchless chief.
 As when from mountain-tops the dusky clouds
 Ascending, while the north wind sleeps, o'erspread
 Heaven's cheerful face, the louring element 490
 Scowls o'er the darken'd landskip snow, or shower ;
 If chance the radiant sun with farewell sweet
 Extend his evening beam, the fields revive,
 The birds their notes renew, and bleating herds
 Attest their joy, that hill and valley rings. 495
 O shame to men ! devil with devil damn'd
 Firm concord holds : men only disagree
 Of creatures rational, though under hope
 Of heavenly grace ; and, God proclaiming peace
 Yet live in hatred, enmity, and strife 500
 Among themselves, and levy cruel wars,
 Wasting the earth, each other to destroy

As if (which might induce us to accord)
 Man had not hellish foes enow besides,
 That day and night for his destruction wait. 505
 The Stygian council thus dissolv'd; and forth
 In order came the grand infernal peers:
 Midst came their mighty Paramount, and seem'd
 Alone the antagonist of Heaven, nor less
 Than Hell's dread Emperor, with pomp supreme, 510
 And god-like imitated state. Him round
 A globe of fiery Seraphim enclos'd,
 With bright imbr'azonry, and horrent arms.
 Then of their session ended they bid cry
 With trumpets' regal sound the great result. 515
 Towards the four winds four speedy Cherubim
 Put to their mouths the sounding alchymy,
 By herald's voice explain'd: the hollow abyss
 Heard far and wide, and all the host of Hell
 With deafening shout returned them loud acclaim. 520
 Thence more at ease their minds, and somewhat rais'd
 By false presumptuous hope, the ranged powers
 Disband, and wandering each his several way
 Pursues, as inclination or sad choice
 Leads him perplex'd, where he may likeliest find 525
 Truce to his restless thoughts, and entertain
 The irksome hours, till his great chief return.
 Part on the plain, or in the air sublime,
 Upon the wing, or in swift race contend,
 As at the Olympian games, or Pythian fields: 530
 Part curb their fiery steeds, or shun the goal
 With rapid wheels, or fronted brigads form:
 As when, to warn proud cities, war appears
 Waged in the troubled sky, and armies rush
 To battel in the clouds; before each van 535
 Prick forth the aery knights, and couch their spears,
 Till thickest legions close; with feats of arms
 From either end of Heaven the welkin burns.
 Others, with vast Typhœan rage, more fell
 Rend up both rocks and hills, and ride the air 540
 In whirlwind: Hell scarce holds the wild uproar.
 As when Alcides, from Æchalia crown'd
 With conquest, felt the envenom'd robe, and tore
 Through pain up by the roots Thessalian pines,
 And Lichas from the top of Æta threw 545

Into the Euboic sea. Others more mild,
 Retreated in a silent valley, sing
 With notes angelical to many a harp
 Their own heroic deeds, and hapless fall
 By doom of battel; and complain that fate 550
 Free virtue should enthral to force or chance.
 Their song was partial; but the harmony
 (What could it less, when spirits immortal sing?)
 Suspended Hell, and took with ravishment
 The thronging audience. In discourse more sweet 555
 (For eloquence the soul, song charms the sense),
 Others apart sat on a hill retir'd,
 In thoughts more elevate, and reason'd high
 Of providence, foreknowledge, will and fate—
 Fix'd fate, free will, foreknowledge absolute— 560
 And found no end, in wandering mazes lost.
 Of good and evil much they argued then,
 Of happiness and final misery,
 Passion and apathy, and glory and shame—
 Vain wisdom all, and false philosophy! 565
 Yet, with a pleasing sorcery, could charm
 Pain for a while, or anguish, and excite
 Fallacious hope, or arm the obdur'd breast
 With stubborn patience, as with triple steel.
 Another part, in squadrons and gross bands, 570
 On bold adventure to discover wide
 That dismal world, if any clime perhaps
 Might yield them easier habitation, bend
 Four ways their flying march, along the banks
 Of four infernal rivers, that disgorge 575
 Into the burning lake their baleful streams;
 Abhorred Styx, the flood of deadly hate;
 Sad Acheron of sorrow, black and deep;
 Cocytus, nam'd of lamentation loud
 Heard on the rueful stream; fierce Phlegeton, 580
 Whose waves of torrent fire inflame with rage.
 Far off from these, a slow and silent stream,
 Lethe, the river of oblivion, rolls
 Her watery labyrinth; whereof who drinks
 Forthwith his former state and being forgets, 585
 Forgets both joy and grief, pleasure and pain.
 Beyond this flood a frozen continent
 Lies dark and wild, beat with perpetual storms

Of whirlwind and dire hail, which on firm land
 Thaws not, but gathers heap, and ruin seems 590
 Of ancient pile ; all else deep snow and ice,
 A gulf profound as that Serbonian bog
 Betwixt Damiatra and mount Casius old,
 Where armies whole have sunk : the parching air
 Burns froze, and cold performs the effect of fire. 595
 Thither, by harpy-footed Furies hal'd,
 At certain revolutions, all the damn'd
 Are brought ; and feel by turns the bitter change
 Of fierce extremes, extremes by change more fierce,
 From beds of raging fire, to starve in ice 600
 Their soft ethereal warmth, and there to pine
 Immovable, infix'd, and frozen round,
 Periods of time ; thence hurried back to fire.
 They ferry over this Lethean sound
 Both to and fro, their sorrow to augment, 605
 And wish and struggle, as they pass, to reach
 The tempting stream, with one small drop to lose
 In sweet forgetfulness all pain and woe,
 All in one moment, and so near the brink.
 But fate withstands, and, to oppose the attempt, 610
 Medusa with Gorgonian terror guards
 The ford ; and of itself the water flies
 All taste of living wight, as once it fled
 The lip of Tantalus. Thus roving on
 In confus'd march forlorn, the adventurous bands, 615
 With shuddering horror pale, and eyes aghast,
 View'd first their lamentable lot, and found
 No rest. Through many a dark and dreary vale
 They pass'd, and many a region dolorous,
 O'er many a frozen, many a fiery Alp, 620
 Rocks, caves, lakes, fens, bogs, dens, and shades of death ;
 A universe of death ; which God by curse
 Created evil, for evil only good ;
 Where all life dies, death lives, and nature breeds
 Perverse, all monstrous, all prodigious things, 625
 Abominable, inutterable, and worse
 Than fables yet have feign'd, or fear conceiv'd,
 Gorgons, and Hydras, and Chimeras dire.
 Meanwhile, the adversary of God and man,
 Satan, with thoughts inflam'd of highest design, 630
 Puts on swift wings, and towards the gates of Hell

Explores his solitary flight. Sometimes
 He scours the right-hand coast, sometimes the left ;
 Now shaves with level wing the deep ; then soars 635
 Up to the fiery concave, towering high.
 As when far off at sea a fleet descried
 Hangs in the clouds, by equinoctial winds
 Close sailing from Bengala, or the isles
 Of Ternate and Tidore, whence merchants bring
 Their spicy drugs ; they, on the trading flood, 640
 Through the wide Ethiopian to the Cape,
 Ply stemming nightly toward the pole : so seem'd
 Far off the flying fiend. At last appear
 Hell bounds, high reaching to the horrid roof ; 644
 And thrice threefold the gates : three folds were brass,
 Three iron, three of adamantine rock,
 Impenetrable, impal'd with circling fire,
 Yet unconsum'd. Before the gates there sat
 On either side a formidable shape :
 The one seem'd woman to the waist, and fair ; 650
 But ended foul in many a scaly fold,
 Voluminous and vast ; a serpent arm'd
 With mortal sting. About her middle round
 A cry of hell-hounds never-ceasing bark'd,
 With wide Cerberean mouths, full loud, and rung 655
 A hideous peal ; yet, when they list, would creep,
 If aught disturb'd their noise, into her womb,
 And kennel there ; yet there still bark'd and howl'd
 Within unseen. Far less abhorr'd than these 660
 Vex'd Scylla, bathing in the sea that parts
 Calabria from the hoarse Trinacrian shore :
 Nor uglier follow the night-hag, when, call'd
 In secret, riding through the air she comes,
 Lur'd with the smell of infant blood, to dance
 With Lapland witches, while the labouring moon 665
 Eclipses at their charms. The other shape—
 If shape it might be call'd that shape had none
 Distinguishable in member, joint, or limb,
 Or substance might be call'd that shadow seem'd,
 For each seem'd either—black it stood as Night, 670
 Fierce as ten Furies, terrible as Hell,
 And shook a dreadful dart : what seem'd his head
 The likeness of a kingly crown had on.
 Satan was now at hand, and from his seat

The monster moving onward came as fast 675
 With horrid strides, Hell trembled as he strode.
 The undaunted fiend what this might be admir'd;—
 Admir'd, not fear'd; God and his Son except,
 Created thing nought valued he, nor shunn'd;
 And, with disdainful look, thus first began: 680
 'Whence, and what art thou, execrable shape!
 That dar'st, though grim and terrible, advance
 Thy miscreated front athwart my way
 To yonder gates? Through them I mean to pass—
 That be assur'd—without leave ask'd of thee: 685
 Retire, or taste thy folly, and learn by proof,
 Hell-born, not to contend with spirits of Heaven.'
 To whom the goblin, full of wrath, replied:
 'Art thou that traitor-Angel, art thou he 689
 Who first broke peace in heaven, and faith, till then
 Unbroken, and in proud, rebellious arms
 Drew after him the third part of Heaven's sons,
 Conjur'd against the Highest; for which both thou
 And they, outcast from God, are here condemn'd
 To waste eternal days in woe and pain? 695
 And reckon'st thou thyself with spirits of Heaven,
 Hell-doom'd! and breath'st defiance here and scorn,
 Where I reign king, and, to enrage thee more,
 Thy king and lord? Back to thy punishment,
 False fugitive! and to thy speed add wings, 700
 Lest with a whip of scorpions I pursue
 Thy lingering, or with one stroke of this dart
 Strange horror seize thee, and pangs unfelt before.'
 So spake the grisly Terrour, and in shape,
 So speaking and so threatening, grew tenfold 705
 More dreadful and deform. On the other side,
 Incens'd with indignation, Satan stood
 Unterrified, and like a comet burn'd,
 That fires the length of Ophiuchus huge
 In the arctic sky, and from his horrid hair 710
 Shakes pestilence and war. Each at the head
 Levell'd his deadly aim; their fatal hands
 No second stroke intend; and such a frown
 Each cast at the other, as when two black clouds,
 With Heaven's artillery fraught, come rattling on 715
 Over the Caspian, then stand front to front,
 Hovering a space, till winds the signal blow

To join their dark encounter in mid air :
 So frown'd the mighty combatants, that Hell
 Grew darker at their frown ; so match'd they stood ; 720
 For never but once more was either like
 To meet so great a foe. And now great deeds
 Had been achiev'd, whereof all Hell had rung,
 Had not the snaky sorceress, that sat
 Fast by Hell-gate and kept the fatal key, 725
 Risen, and with hideous outcry rushed between.
 ' O father ! what intends thy hand,' she cried,
 ' Against thy only son ? What fury, O son !
 Possesses thee to bend that mortal dart
 Against thy father's head ? and knowest for whom ; 730
 For Him who sits above, and laughs the while
 At thee, ordain'd his drudge, to execute
 Whate'er his wrath, which he calls justice, bids ;
 His wrath, which one day will destroy ye both !'
 She spake, and at her words the hellish pest 735
 Forbore ; then these to her Satan returned :
 ' So strange thy outcry, and thy words so strange
 Thou interposest, that my sudden hand
 Prevented spares to tell thee yet by deeds
 What it intends ; till first I know of thee, 740
 What thing thou art, thus double-form'd ; and why,
 In this infernal vale first met, thou call'st
 Me father, and that phantasm call'st my son.
 I know thee not, nor ever saw till now
 Sight more detestable than him and thee.' 745
 To whom thus the portress of Hell-gate replied :
 ' Hast thou forgot me then, and do I seem
 Now in thy eye so foul ? once deem'd so fair
 In Heaven, when at the assembly, and in sight
 Of all the Seraphim with thee combin'd 750
 In bold conspiracy against Heaven's King,
 All on a sudden miserable pain
 Surpris'd thee, dim thine eyes, and dizzy swum
 In darkness, while thy head flames thick and fast
 Threw forth ; till on the left side opening wide, 755
 Likest to thee in shape and countenance bright,
 Then shining heavenly fair, a goddess armed,
 Out of thy head I sprung : amazement seiz'd
 All the host of Heaven ; back they recoil'd, afraid
 At first, and called me Sin, and for a sign 760

Portentous held me ; but, familiar grown,
 I pleas'd, and with attractive graces won
 The most averse, thee chiefly, who full oft
 Thyself in me thy perfect image viewing
 Becam'st enamour'd, and such joy thou took'st 765
 With me in secret, that my womb conceiv'd
 A growing burden. Meanwhile war arose,
 And fields were fought in Heaven ; wherein remain'd
 (For what could else ?) to our Almighty Foe
 Clear victory, to our part loss and rout 770
 Through all the empyréan : down they fell
 Driven headlong from the pitch of Heaven, down
 Into this deep ; and in the general fall
 I also ; at which time this powerful key
 Into my hand was given, with charge to keep 775
 These gates for ever shut, which none can pass
 Without my opening. Pensive here I sat
 Alone ; but long I sat not, till my womb,
 Pregnant by thee, and now excessive grown,
 Prodigious motion felt and rueful throes. 780
 At last this odious offspring whom thou seest,
 Thine own begotten, breaking violent way,
 Tore through my entrails, that with fear and pain
 Distorted, all my nether shape thus grew
 Transform'd : but he my inbred enemy 785
 Forth issued, brandishing his fatal dart
 Made to destroy : I fled, and cried out " Death !"
 Hell trembled at the hideous name, and sigh'd
 From all her caves, and back resounded " Death !"
 I fled ; but he pursued (though more, it seems, 790
 Inflam'd with lust than rage), and, swifter far,
 Me overtook, his mother, all dismay'd,
 And in embraces forcible and foul
 Ingendering with me, of that rape begot
 These yelling monsters, that with ceaseless cry 795
 Surround me, as thou saw'st, hourly conceiv'd
 And hourly born, with sorrow infinite
 To me ; for when they list, into the womb
 That bred them they return, and nowl, and gnaw
 My bowels, their repast ; then bursting forth 800
 Afresh with conscious terrours vex me round,
 That rest or intermission none I find.
 Before mine eyes in opposition sits

Grim Death, my son and foe ; who sets them on,
 And me his parent would full soon devour 805
 For want of other prey, but that he knows
 His end with mine involv'd ; and knows that I
 Should prove a bitter morsel, and his bane,
 Whenever that shall be ; so Fate pronounc'd.
 But thou, O Father, I forewarn thee, shun 810
 His deadly arrow ; neither vainly hope
 To be invulnerable in those bright arms,
 Though temper'd heavenly ; for that mortal dint,
 Save he who reigns above, none can resist.
 She finish'd ; and the subtle Fiend his lore 815
 Soon learn'd, now milder, and thus answer'd smooth :
 ' Dear Daughter !—since thou claim'st me for thy sire,
 And my fair son here shew'st me, the dear pledge
 Of dalliance had with thee in Heaven, and joys 819
 Then sweet, now sad to mention, through dire change
 Befallen us, unforeseen, unthought of ; know,
 I come no enemy, but to set free
 From out this dark and dismal house of pain
 Both him and thee, and all the heavenly host
 Of spirits, that, in our just pretences arm'd, 825
 Fell with us from on high. From them I go
 This uncouth errand sole ; and, one for all,
 Myself expose with lonely steps to tread
 The unfounded deep, and through the void immense
 To search with wandering quest a place foretold 830
 Should be, and, by concurring signs, ere now
 Created, vast and round, a place of bliss
 In the purlieus of Heaven, and therein placed
 A race of upstart creatures, to supply
 Perhaps our vacant room ; though more remov'd, 835
 Lest Heaven, surcharg'd with potent multitude,
 Might hap to move new broils. Be this or aught
 Than this more secret now design'd, I haste
 To know ; and, this once known, shall soon return,
 And bring ye to the place where Thou and Death 840
 Shall dwell at ease, and up and down unseen
 Wing silently the buxom air, imbalm'd
 With odours : there ye shall be fed and fill'd
 Immeasurably : all things shall be your prey.
 He ceas'd, for both seem'd highly pleas'd ; and Death
 Grinn'd horrible a ghastly smile to hear 846

His famine should be fill'd, and bless'd his maw
Destin'd to that good hour. No less rejoic'd
His mother bad, and thus bespake her sire:

'The key of this infernal pit by due, 850
And by command of Heaven's all-powerful King,
I keep; by him forbidden to unlock
These adamantine gates; against all force
Death ready stands to interpose his dart,
Fearless to be o'ermatch'd by living might. 855
But what owe I to his commands above
Who hates me, and hath hither thrust me down
Into this gloom of Tartarus profound,
To sit in hateful office here confin'd,
Inhabitant of Heaven, and heavenly-born; 860
Here, in perpetual agony and pain,
With terrors and with clamours compass'd round
Of mine own brood, that on my bowels feed?
Thou art my father, thou my author, thou
My being gav'st me; whom should I obey 865
But thee? whom follow? thou wilt bring me soon
To that new world of light and bliss, among
The gods who live at ease, where I shall reign
At thy right hand voluptuous, as beseems
Thy daughter and thy darling, without end.' 870

Thus saying, from her side the fatal key,
Sad instrument of all our woe, she took;
And, toward the gate rolling her bestial train,
Forthwith the huge portcullis high up-drew,
Which, but herself, not all the Stygian powers 875
Could once have mov'd; then in the key-hole turns
The intricate wards, and every bolt and bar
Of massy iron, or solid rock, with ease
Unfastens. On a sudden open fly,
With impetuous recoil and jarring sound, 880
The infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook
Of Erebus. She open'd, but to shut
Excell'd her power: the gates wide open stood,
That with extended wings a banner'd host, 885
Under spread ensigns marching, might pass through
With horse and chariots rank'd in loose array;
So wide they stood, and, like a furnace-mouth,
Cast forth redounding smoke and ruddy flame.

Before their eyes in sudden view appear 890
 The secrets of the hoary deep; a dark
 Illimitable ocean, without bound,
 Without dimension; where length, breadth, and highth,
 And time, and place, are lost; where eldest Night
 And Chaos, ancestors of Nature, hold 895
 Eternal anarchy, amidst the noise
 Of endless wars, and by confusion stand.
 For Hot, Cold, Moist, and Dry, four champions fierce,
 Strive here for mastery, and to battel bring
 Their embryon atoms; they around the flag 900
 Of each his faction, in their several clans,
 Light-armed or heavy, sharp, smooth, swift, or slow,
 Swarm populous, unnumber'd as the sands
 Of Barca, or Cyrene's torrid soil,
 Levied to side with warring winds, and poise 905
 Their lighter wings. To whom these most adhere
 He rules a moment: Chaos umpire sits,
 And by decision more embroils the fray
 By which he reigns: next him high arbiter
 Chance governs all. Into this wild abyss, 910
 The womb of Nature and perhaps her grave,
 Of neither sea, nor shore, nor air, nor fire,
 But all these in their pregnant causes mix'd
 Confus'dly, and which thus must ever fight,
 Unless the Almighty Maker them ordain 915
 His dark materials to create more worlds;
 Into this wild abyss the wary Fiend
 Stood on the brink of Hell and looked a while,
 Pondering his voyage; for no narrow frith
 He had to cross. Nor was his ear less peal'd 920
 With noises loud and ruinous (to compare
 Great things with small), that when Bellona storms,
 With all her battering engines, bent to rase
 Some capital city; or less than if this frame
 Of Heaven were falling, and these elements 925
 In mutiny had from her axle torn
 The steadfast earth. At last his sail-broad vans
 He spreads for flight, and, in the surging smoke
 Uplifted, spurns the ground; thence many a league,
 As in a cloudy chair, ascending rides 930
 Audacious; but, that seat soon failing, meets
 A vast vacuity. All unawares,

Fluttering his pennons vain, plumb down he drops
 Ten thousand fathom deep, and to this hour
 Down had been falling, had not, by ill chance, 935
 The strong rebuff of some tumultuous cloud,
 Instinct with fire and nitre, hurried him
 As many miles aloft. That fury stay'd,
 Quench'd in a boggy Syrtis, neither sea,
 Nor good dry land; nigh founder'd on he fares, 940
 Treading the crude consistence, half on foot,
 Half-flying; behoves him now both oar and sail.
 As when a gryphon, through the wilderness
 With winged course, o'er hill or moory dale
 Pursues the Arimaspan, who by stealth 945
 Had from his wakeful custody purloin'd
 The guarded gold; so eagerly the fiend
 O'er bog, or steep, through strait, rough, dense, or rare,
 With head, hands, wings, or feet, pursues his way,
 And swims, or sinks, or wades, or creeps, or flies. 950
 At length a universal hubbub wild
 Of stunning sounds and voices all confus'd,
 Borne through the hollow dark, assaults his ear
 With loudest vehemence. Thither he plies,
 Undaunted, to meet there whatever power 955
 Or spirit of the nethermost abyss
 Might in that noise reside, of whom to ask
 Which way the nearest coast of darkness lies
 Bordering on light; when straight behold the throne
 Of Chaos, and his dark pavilion spread 960
 Wide on the wasteful deep. With him enthron'd
 Sat sable-vested Night, eldest of things,
 The consort of his reign; and by them stood
 Orcus and Ades, and the dreaded name
 Of Demogorgon; Rumour next and Chance, 965
 And Tumult and Confusion all embroil'd,
 And Discord with a thousand various mouths.
 To whom Satan, turning boldly, thus: 'Ye Powers,
 And Spirits of this nethermost abyss,
 Chaos and ancient Night! I come no spy, 970
 With purpose to explore or to disturb
 The secrets of your realm; but, by constraint
 Wandering this darksome desert, as my way
 Lies through your spacious empire up to light,
 Alone, and without guide, half lost, I seek 975

What readiest path leads where your gloomy bounds
 Confine with Heaven ; or if some other place,
 From your dominion won, the ethereal King
 Possesses lately, thither to arrive
 I travel this profound. Direct my course. 980
 Directed, no mean recompense it brings
 To your behoof, if I that region lost,
 All usurpation thence expelled, reduce
 To her original darkness, and your sway,
 (Which is my present journey), and once more 985
 Erect the standard there of ancient Night,
 Yours be the advantage all, mine the revenge !'
 Thus Satan ; and him thus the Anarch old,
 With faltering speech and visage incompos'd,
 Answered : ' I know thee, stranger, who thou art ; 990
 That mighty leading angel, who of late
 Made head against Heaven's King, though overthrown,
 I saw, and heard ; for such a numerous host
 Fled not in silence through the frighted deep,
 With ruin upon ruin, rout on rout, 995
 Confusion worse confounded ; and Heaven gates
 Poured out by millions her victorious bands
 Pursuing. I upon my frontiers here
 Keep residence ; if all I can will serve
 That little which is left so to defend, 1000
 Encroach'd on still through your intestine broils,
 Weakening the sceptre of old Night. First Hell,
 Your dungeon, stretching far and wide beneath ;
 Now lately Heaven and Earth, another world,
 Hung o'er my realm, linked in a golden chain 1005
 To that side Heaven from whence your legions fell.
 If that way be your walk, you have not far ;
 So much the nearer danger : go, and speed !
 Havock, and spoil, and ruin, are my gain.'
 He ceas'd ; and Satan stayed not to reply, 1010
 But, glad that now his sea should find a shore,
 With fresh alacrity, and force renew'd,
 Springs upward, like a pyramid of fire,
 Into the wild expanse ; and, through the shock
 Of fighting elements, on all sides round 1015
 Environ'd, wins his way : harder beset,
 And more endanger'd, than when Argo pass'd
 Through Bosphorus, betwixt the justling rocks :

Or when Ulysses on the larboard shunn'd
 Charybdis, and by the other whirlpool steer'd. 1020
 So he with difficulty and labour hard
 Moved on ; with difficulty and labour he ;
 But, he once past, soon after, when man fell,
 Strange alteration ! Sin and Death amain 1024
 Following his track,—such was the will of Heaven,—
 Pav'd after him a broad and beaten way
 Over the dark abyss, whose boiling gulf
 Tamely endur'd a bridge of wondrous length,
 From Hell continued, reaching the utmost orb
 Of this frail world ; by which the spirits perverse. 1030
 With easy intercourse, pass to and fro
 To tempt or punish mortals, except whom
 God and good angels guard by special grace.
 But now at last the sacred influence
 Of light appears, and from the walls of Heaven 1035
 Shoots far into the bosom of dim Night
 A glimmering dawn. Here Nature first begins
 Her farthest verge, and Chaos to retire,
 As from her outmost works, a broken foe,
 With tumult less, and with less hostile din ; 1040
 That Satan with less toil, and now with ease,
 Wafts on the calmer wave by dubious light ;
 And, like a weather-beaten vessel, holds
 Gladly the port, though shrouds and tackle torn ;
 Or in the emptier waste, resembling air, 1045
 Weighs his spread wings, at leisure to behold
 Far off the empyreal Heaven, extended wide
 In circuit, undetermin'd square or round,
 With opal towers and battlements adorn'd
 Of living sapphire, once his native seat ; 1050
 And fast by, hanging in a golden chain,
 This pendent world, in bigness as a star
 Of smallest magnitude close by the moon.
 Thither, full fraught with mischievous revenge,
 Accurs'd, and in a cursed hour, he hies. 1055

Atlas & Terra

Rhea x Saturn

the eldest
born in Crete

Pluto Ceres Veesta Neptune Japetus

Jupiter x Juno (Prudence whom he swallowed)

Jupiter x Themis

Minerva (she sprung from his head)

Seasons Fates

x Eurynome (ocean nymph)

x Ceres x Mnemosyne x Latona

Atlas

Proserpina Muses Apollo

x Maia (daughter of Atlas)

x Juno (his last spouse)

Hermes

Mars Hebe Ilithyia

NOTES

Book II.

1-43. *Satan, seated on a throne of state, addresses the assembly. Our present discomfiture can only be temporary, for we are by nature immortal: and it has for me at least this one advantage, that none will envy me my pre-eminence. The only question to be debated is, whether we shall seek to regain our position by open war or by guile.*

2 *Ormus.* An island in the Persian gulf, a mart for diamonds.

3 *Where.* Supply the antecedent.

4 "It was the Eastern ceremony, at the coronation of their kings, to powder them with gold-dust and seed-pearl. In the life of Timur-bec, or Tamerlane, written by a Persian contemporary author, are the following words, as translated by M. Petide la Croix, in the account there given of his coronation: 'Les princes du sang royal et les émirs répandirent à pleines mains sur sa tête quantité d'or et de pierreries selon la coutume.'" —WARBURTON.

Barbaric. From Virgil, *Æn.* ii. 504.

"Barbarico postes auro spoliisque superbi."

(A love of finery and ostentation is the characteristic of savage nations.)

6 *From.* After.

8 *Thus high.* The adverb is here equivalent to a substantive, and can thus be governed by a preposition. 'Thus high' is a citation from the line above, and when thus employed any part of speech becomes a substantive.

9 *Success.* Here bad success, disaster; so in Shakespeare. Elsewhere used by Milton in the ordinary sense.

12 *For.* Supply the implied clause.

18 *Me.* Is the object of what verbs? Justify the position.

29 *Bulwark.* Properly a defence made by the *boles* or trunks of trees, hence any rampart or defence. The French 'boulevard' is a corruption of the same word.

33 *None whose portion, &c.* There is none whose portion of present pain is so small that he will covet more (as he would be doing if he sought pre-eminence in hell).

40 *Assur'd us.* Made us confident; *i.e.* more confident than

we should have been if our confidence had been inspired by prosperity alone.

By what best way. A condensed expression; by what way as the best, what way is the best by which, &c. Our object is settled, the only subject of debate is the means. Cf. "What readiest path," l. 976.

43-106 *Moloch's speech.* I am for open war. This is no time or place for plotting; for while some are plotting all must be suffering. Let us turn our tortures against the torturer, and assault Heaven with Hell flames. Some may object that the ascent to Heaven is difficult. Our proper nature, I reply, is to ascend; for did we not all lately feel how hard and contrary to our nature it was to fall? A second possible objection is, we may be punished worse if we fail. I reply, nothing can be worse than our present state; for either worse suffering would be annihilation, or if not, we shall have at least the satisfaction of knowing that we are immortal. We are conscious to ourselves of the power to resist, and resistance implies victory, or at least revenge.

43 *Moloch.* See note on bk. i. l. 392.

Scepter'd. -Ed is not merely the termination of the past participle, but is affixed to nouns to form adjectives; so wretched, landed, monied.

47 *Rather than be less.* A mixture of constructions. 'If he was to be less, cared not,' &c., and 'rather than be less preferred not to be.' Derive 'rather.' Parse 'be.'

51 *Sentence.* Cf. Latin 'sententia,' opinion, judgment.

52 *More unexpert.* An instance of irony, or mock-modesty.

61 *Armed with Hell flames and fury.* A zeugma, armed with flames and inspired by fury. See note on bk. i. 175.

63 *Our tortures.* The instruments of our torture.

Horrid. Properly bristling, and so terrible. Cf. Moloch, "horrid king," bk. i. 392. "A horrid front of dreadful length and dazzling arms," bk. i. 563.

64 *To meet.* So as to meet, as a counter-blast to: an adverbial use of the infinitive. Cf. l. 114. See Earle's *Philology of the English Tongue*, p. 378.

65 *Engine.* Artillery. Used in a different sense bk. i. 750.

66 *For lightning.* In exchange for, as a match for.

67 *Black fire and horror.* The figure called in Greek *ἐν δύο δυνάμει*; i.e. one idea expressed by two substantives. Cf. Horace, *Ode* i. 15, 11—

"Jam galeam Pallas et ægida
Curusque et rabiem parat."

and Homer, *Il.* iv. 447—

σὺν ῥ' ἔβαλον βῆνοῖς, σὺν δ' ἔγχεα καὶ μέν' ἀνδρῶν.

In both which passages abstract and concrete notions are similarly combined. The fire of hell is black as compared with the

lightning of heaven. Cf. "Yet from those flames

No light; but rather darkness visible," &c.—Bk. i. 62.

69 *Mix'd*. Mingled, and so confounded, ruined. A Latinism.

72 *With upright wing*. 'Upright' applies rather to the way than the wings.

73 *Such*. What is the antecedent?

Drench. Draught. Drench is the active of drink, as *tränken* is of *trinken* in German.

74 *Forgetful lake*. Cf. "oblivious pool," bk. i. 266.

77 *Who but felt*. Explain construction.

81-85 *The ascent.....destroy'd*. Distinguish Moloch's own words and those of the supposed objector.

83 *Our stronger*. As we still speak of 'our betters,' where the plural shows clearly that the adjective has passed into a substantive.

85 *Fear to be worse destroy'd*. The construction shows clearly what the infinitive really is; a verbal noun, which may stand for any case. Cf.—

"For not to have been dipped in Lethe's stream

Could save the son of Thetis from to die."—SPENSER.

89 *Exercise*. Torment. Cf. "Non te nullius exercent numinis irae."—VIRG. *Geor.* iv. 453.

90 *The vassals of his anger*. The vassals of him our angry lord. Bentley proposes 'vessels,' referring to *Rom.* ix. 22; but Todd appositely quotes from Milton's prose works—

"The most underfoot and down-trodden vassals of perdition."

Vassal is from the Welsh 'gwas,' a young man, a servant. The French valet is a diminutive of the same word. For the change of meaning compare knave, groom, varlet, &c.

91 *Torturing hour*.

Cf. "To ease the anguish of a torturing hour."

—*Midsummer Night's Dream*, v. I.

Gray has borrowed the phrase in his *Hymn to Adversity*.

94 *What doubt we*. 'What' is not here the direct object of the verb, but = in what, why: 'quid dubitamus.' So probably it must be understood in 'what fear we.'

97 *This essential*. This essence. Cf. l. 83.

Happier far. May agree with 'us' in l. 96; but it is better to take it with the sentence immediately preceding, a condition far happier, &c.

98 *Miserable*. A predicate = in misery.

101 *On this side nothing*; i.e. on this side of death, still living.

104 *Fatal*. 'Fatalis,' allotted by fate.

106-226. *Belial, a persuasive, but false and cowardly orator, replies*. It is not from lack of hatred that I dissent from Moloch; but his arguments for war seem to me all to make the other way.

"Let us be revenged," he says, "even at the price of annihilation."

PAR. LOST, II.]

But, in the first place, revenge is impossible. Our enemy is too watchful to be surprised; of immortal and incorruptible essence; and therefore not to be conquered by open force. It follows then that annihilation is our only hope. But who would willingly exchange our present spiritual being, painful as it is, for utter annihilation? And if he would, is it likely that our all-wise enemy will thus gratify our wish? But I am answered if, as you say, our pain is to be eternal; how can we be worse off than we are now? Our present state, I answer, is not the worst. We suffered worse when we fell, and we may still suffer worse than that. Therefore I dissuade either open or covert warfare; open, for He is almighty; covert, for He is all-seeing. Are we then, it is asked, tamely to submit to this vile state of vassalage? Yes, I answer, since we might have worse, and since so it is fated. When we embarked on the war we counted, or ought to have counted, the risk. Now that we are beaten, it is cowardly to refuse to pay the penalty of our defeat. Besides, if we endure, our lot may grow lighter. His anger may relent, and we shall grow inured to this place. Time, too, may bring fresh chances.

106 *Denounc'd*; announced against some one. What is the ordinary meaning of the word? Cf. the Greek βλέπειν ἄρη, to look war.

112 *His tongue dropt manna*. Cf. Homer, *Il.* i. 249 (of Nestor).—τοῦ καὶ ἀπὸ γλώσσης μελίτος γλυκιῶν ῥέειν αὐδῆ. (From whose tongue speech softer than honey flowed.)

109 *Belial*. See note on bk. i. l. 490. *Humane*. In what sense? Cf. 'Literae humaniores.'

113 *And could make, &c.* The well-known profession of the Greek sophists. Socrates (who was by his countrymen confounded with the sophists) was accused of pretending τὸν ἥττω λόγον κρείττω ποιεῖν. *Reason*. In what different senses is the word used.

114 *To perplex*. Consecutive: see note on l. 64.

Dash; cast down, confound.

"And noble grace that dasht brute violence

With sudden adoration and blank awe."—*Comus*, 451.

115 *For his thoughts were low* explains "all was false and hollow." Cf. the description of Beliel, bk. i. 490-505.

124 *When he, &c.* What sort of sentence?

In fact of arms. Fr. 'en fait d'armes.' Milton elsewhere uses the more modern form 'feat of arms.'

126 *Grounds his courage on despair*. Cf. Virgil—

"Une salus victis nullam sperare salutem."

127 *Scope*. Greek σκόπος, mark or object.

128 Notice the rhetorical perversion of Moloch's words. Moloch had said, "Let us be revenged, even if it be at the price of annihilation." Belial makes him say, "Let us seek annihilation as our ultimate aim and object."

130 *Allaccess*; each approach or outpost, not act of approaching.

132 *Obscure*, accented on the first syllable. So obscene, in bk. i. 406.

133 *Scout*. Old French 'escoute,' a spy; 'escouter,' to listen, from 'auscultare.'

135 *All Hell should rise*. The order of the words is justified by the preceding conditional sentence, which shows that this too must be conditional. Parse 'should.'

138 *All*. What part of speech?

Would on his throne sit unpolluted. A reply to Moloch's speech, ll. 68, 69, and 103.

139 *Mould*. Latin 'modulus,' whence also model. Mould, earth, is quite a different word. Keightley, however, understands 'mould' as meaning here the soil of Heaven.

141 *Her mischief*; what harms or seeks to harm her.

Mischief. French 'meschef,' from 'minus' and 'caput.'

For 'her,' see bk. i. 176, 254.

142 *Thus repuls'd* is conditional. With what does the participle agree?

143 *Flat*; downright, positive.

"That in the captain's but a choleric word,
Which in the soldier is flat blasphemy."

—*Measure for Measure*, ii. 2.

The word is an imitation of the sound of something soft dashed to the earth. From the spreading out of such objects we get the first meaning of the word; the second comes from the sudden thud. See Wedgwood.

148 A line to be marked, not commented on. There is one in Sophocles (*Œdipus Rex*, 67) worthy to be placed beside it—

πολλὰς ὁδοὺς ἐλθόντα φροντίδος πλάνοις

(Travelling many paths in the mazes of thought.) Cf. also Horace, *Odes*, ii. xi. 11.

152 *Let this be good*; granting that annihilation be good.

155 What are the emphatic words in this line?

156 *Belike*; forsooth, I suppose; points the irony of the line. *Belike* is formed from the noun and the preposition *be* = *by*.

Impotence; 'impotentia,' ἀκρασία, intemperance, ungovernable passion, the opposite of continence or self-government.

157 *To give*; so as to give; consecutive.

159 *Endless*. What part of speech?

Cease here approximates to the sense of the Latin 'cesso,' to be idle.

162 'Doing' takes the time of a single syllable; the emphasis falls on 'what.'

164 *Thus sitting* = thus to sit. The termination -ing supplanted the Old English infinitive in -an or -en, or (more commonly) the dative of the infinitive -enne.

Cf. "Returning were as tedious as go o'er."—*Macbeth*, iii. 4. The line is a good instance of a climax.

165 *Amain*. Form like aright, anew. Gothic 'magan,' to be able.

170 *Isaiah* xxx. 33.

174 *His red right hand*. 'His' may refer to vengeance, but more probably to God. 'Her,' in the next line, refers to Hell. 'Red right hand' is from Horace, *Odes*, i. 2, 2, 'rubente dextera.' Cf. bk. i. 175.

180 The fate of Ajax Oileus.—VIRGIL, *Æn.* i. 44.

"Illum expirantem tranfixo pectore flammas
Turbine corripuit scopuloque in fixit acuto.

"(Pallas) caught the scathed wretch, whose breast exhaled
Fierce flames as on a rock impaled."

182 *Of racking whirlwinds*; probably tumultuous, not torturing. Shake-peare, 3 *Henry VI.* ii. 1, has "the racking clouds." Bacon—"The winds in the upper region which move the clouds above, which we call the rack."

184 *Converse*; be conversant with, dwell amongst. Cf. the New Testament use of 'conversation.'

185 For the cadence, compare Sophocles' *Antigone*, 1071—

ἄμοιρον ἀκτέριστον ἀνόσιον νέκυν;

Shakespeare, *Hamlet*, i. 5, 77—

"Unhousel'd, disappointed, unaneel'd."

186 *Ages of hopeless end!* Cf. l. 89.

191 *Psalm* ii. 4.

195 *To suffer* may depend on 'expelled,' but it seems better to connect it with 'live' in the line above. What sort of infinitive will it be in either case?

199 *To suffer, as to do*. See note on bk. i. l. 158.

202 *If we were wise*; or, it was sheer folly if we did not, seeing that we were contending, &c.

210 Notice anything peculiar in the accentuation.

211 *Thus far remov'd*. It is simpler to take this as agreeing with 'our foe,' and not 'us;' the sense is the same in either case. Resolve the participles 'remov'd,' 'offending,' 'satisfied,' into finite verbs with conjunctions.

213 *What is punish'd*. For what substantive does 'what' here stand?

216 *Vapour*; perhaps the Latin 'vapor,' heat.

220 *This darkness light*. It is not easy to determine (1) whether 'light' is a substantive or an adjective; (2) if an adjective, whether it means clear or easy to bear. The correspondence with 'mild' seems in favour of the adjective, and the antithesis to 'darkness' in favour of 'clear.'

221 *What hope*; that hope which, any hope which. What was originally the neuter of 'who,' and like 'who,' interrogative.

223 *Worth waiting*; worth waiting for. Cf. bk. i. 208, and for construction, *infra* 376.

224 *For happy though but ill*; an evil lot, if we take happiness for our standard.

226-234 *Mammon's speech*: *If we go to war it will be for one of two reasons, either to unthroned God or to regain our former place. The first is hopeless, and therefore also the second. For if God be still in Heaven, Heaven would be no Heaven for us. Even were he to relent, such servitude would be intolerable. Let us then rather accept our lot, rely on ourselves, and make the best of our present state, evil as it is. As God, who is light, loves often to clothe Himself in darkness, so let us turn our darkness into light. For this there are lacking here neither the materials nor the art. Time and habit may lighten our pains. Everything, in fine, makes for peace.*

228 *Not peace*. Strictly speaking, Belial did counsel peace, but only for the sake of ease, and in prospect of a more favourable opportunity. See l. 222.

233 *And Chaos judge the strife*. Cf. l. 907.

234 *The former vain to hope*. The vanity or uselessness of hoping the former; viz., to unthrone God: vain is a predicate.

239 *With what eyes*. Cf. Greek *ποῖος ὀμμασι, ποῖω προσώπῳ*.

243 *Hallelujahs*. From 'halelu,' praise ye; and 'Jah,' Jehovah.

244 *Breathes*. Exhales, sends forth the smell of.

245 *Ambrosial*. Greek *ἀμβρόσιος*, divine; *ἀμβροσία*, the food of the gods. Bentley proposed '*from ambrosial flowers*.' Why? Show that no correction is necessary.

249 *Pursue*. Follow after, seek to regain.

251 *Unacceptable*. The word has two accents. Accentuate.

253 *From ourselves, and from our own*. The preposition is used in slightly different senses. We are to seek our own good in ourselves, and to live *on* it, or support ourselves *by* it. Cf. the Latin "*vivere de rapto*," to live on booty.

254 *In this vast recess*. 'Vast,' Latin '*vastus*,' waste, desolate. For 'recess' see bk. i. l. 795.

258 *Great things of small*. Cf. Shakespeare, *Rich. III.* ii. 1.

"Made peace of enmity, fair love of hate."

'Of' is commonly found in Old English where we use 'from.'

260 *In what place so'er*. There is an ellipse of 'it be.'

Cf. "Till whatsoever star that guides my moving,

Points on me graciously with fair aspect."

—SHAKESPEARE, *Sonnet* 26.

How oft amidst thick clouds. *Psalm* xviii. 11, 13; *1 Kings* viii. 12.

268 *Mustering their rage*. Notice how Milton, by aid of impersonation and the novel use of the word 'muster,' has translated into poetry the common expression.—'the gathering fury

of the storm.' 'Muster,' Fr. monstrier, 'montrer,' to show, hence to collect for show, hence simply to collect.

271 *Her hidden lustre.* See note on bk. i. 176.

273 *Magnificence.* The abstract for the concrete.

274-278. Mammon here repeats one of Belial's arguments, and partly borrows his words (215-220).

276 *Temper.* Organization, constitution, from 'tempero,' to mix in due proportions. See note on bk. i. 285.

277 *Which.* What is the antecedent?

278 *The sensible.* The sensitiveness to, the sense of. Cf. l. 97.

280 *How in safety, &c.* Depends on 'the consideration,' or some such word to be supplied, as the object to 'invite.'

281 *Compose.* Dispose, arrange, and so make the best of, like the Latin 'componere luctus.'

With regard of what we are and where. Taking into consideration our present condition and place. The reading of the second edition was 'were;' but this does not seem so apt.

282 *Dismissing quite all thoughts of war.* Newton remarks that the debate has wandered from the original subject as proposed by Satan, l. 41. (Cf. also bk. i. 660.)

284-310 *A murmur of applause like the sound of a dying storm greets Mammon's speech. For dread of the past and the new ambition he had kindled incline all to peace. To him Beëlzebul, who is represented as a careworn and weighty statesman, makes reply.*

284 The hint of the simile is taken from Virgil, *Æn.* x. 96—

"Thus pleaded Juno; and the rest
Murmuring their diverse minds expressed.
As newborn gales in forest pent,
Confusedly struggle for a vent,
And rippling 'mid the leaves inform
The seaman of a coming storm."

"The conduct of the two poets is equally just and proper. The intent of Juno's speech was to rouse and inflame the assembly of the gods, and the effect of it therefore is properly compared by Virgil to the *rising* wind. But the design of Mammon's speech is to quiet and compose the infernal assembly, and the effect of this is therefore as properly compared by Milton to the wind *falling* after a tempest."—NEWTON.

288 *O'er-watched; tired with too much watching.* "He had withdrawn to pacify with sleep his over-watched eyes."—SIDNEY.

295 *Wrought.* Conjugate the verb. Notice also that when verbs have both a weak and strong form of the past participle, the weak is generally used in the literal, the strong form in the metaphorical sense. So loaded laden, struck stricken, freighted fraught.

296 *Which might rise;* a consecutive sentence. In direct speech it would be 'which may rise.'

297 *Process*. Notice the accent; the same as in most English words derived from compounds of 'cedo.'

298 *To heaven* belongs both to 'in emulation' and 'opposite.'

299 *Beëlzebub*. See note on bk. i. l. 89.

Than whom. This a violation of the rule, as generally stated in English grammars, for the case after than and a comparative. See bk. i. 490. Thus Dr. Latham writes: "The following is a practical rule for determining doubtful constructions. Reduce the sentence to the several propositions (which are never less than two) which it contains. Replace the relative by its equivalent personal or demonstrative pronoun, or by its equivalent substantive. The case of the demonstrative or substantive is the case of the relative also. Thus we have: 'Satan spake; none sat higher than he sat.' Hence the expression should be—

¹"Satan, than *who*

None higher sat."

'Than' was originally an adverb, the accusative of the demonstrative 'the,' and meant 'at that time' or 'in that way;'² hence, as a relative, 'at the time at which,' 'in the way in which.' If we consider 'than' as a conjunction (as in most cases it undoubtedly is), Dr. Latham's rule is logically correct; but high authorities besides Milton may be quoted for the other, which we may call the prepositional use of 'than' (Shakespeare, for instance, has "No mightier than thyself or me"—*Julius Cæsar*, i. 3), and in common parlance 'he is wiser than me' is more general, if less correct, than 'he is wiser than I.' See Alford, *The Queen's English*, p. 140.

302 *A pillar of state*. Cf. Cicero, *pro Sestio*, 19—"Tanta erat gravitas in oculo, tanta frontis contractio, ut illo supercilio respublica, tanquam Atlante cælum, niti videretur." "His look was so grave, his forehead so wrinkled, that he seemed to be supporting the whole state with his brow, as Atlas the heavens."

Deep on his front engraven, &c. Cf. Macaulay's *Essays*, vol. iii. p. 338. Warren Hastings. "A high and intellectual forehead, a brow pensive, but not gloomy, a mouth of inflexible decision, a face pale and worn, but serene, on which was written, as legibly as under the picture in the council-chamber at Calcutta, *Mens æqua in arduis*."

305 With what does 'majestic' agree?

309-378 *Beëlzebub's speech*. "Are you indeed content," he asks, "to remain in Hell, and do you dream of establishing an empire here? Know you that God has appointed this place as a dungeon, not as a safe retreat, and that his empire will extend even to hell? It is idle to debate on peace or war. In war we are worsted beyond

¹ A *lapsus calami* for Beëlzebub.

² 'Than' and 'then' are only varieties of the same word, and constantly interchanged by Elizabethan writers.

recovery, and as for peace, neither will God offer it, nor can we make it; for our whole soul is set on revenge. Besides, there is no need for us to assail Heaven, which is impregnable. I have an easier project to propose. There was a prophecy in Heaven of a new world and a new race to be created about this time. Let us explore this remote spot, and see whether it does not lie open to attack. Thus we may either devastate or seduce the inhabitants, and so take exquisite revenge by marring his work."

310 *Thrones and Imperial Powers, &c.* Thomas Heywood, in his *Hierarchie of the Blessed Angels* (1635), divides them into Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, and Principats. Cf. bk. i. 128.

312 *Style.* Title, appellation. Cf. Shakespeare, *Merry Wives*—"Ford's a knave, and I will aggravate his style; thou shalt know him for knave and cuckold." What is meant by 'old style'?

315 *Doubtless, while we dream.* Surely we must be dreaming to entertain so idle a project.

317 *Our dungeon.* An attribute, or apposite to 'this place.' Dungeon is from the Fr. 'donjon;' Lat. 'dominio.'

318 *To live.* For us to live in, where we may live.

321 *Though thus far remov'd.* In answer to Belial. Give reference.

324 What is meant by 'reigning last'?

327 *With iron sceptre.*—*Psalm* ii. 9.

329 *What sit we then.* Cf. l. 94.

330 *Determin'd us.* Settled us, fixed our lot. Cf. bk. xi. l. 226—

"Expect great tidings, which perhaps
Of us will soon determine."

And bk. vi. l. 317—

"One stroke they aimed,
That might determine and not need repeat."

331 *Terms of peace, &c.* An absolute construction.

332 *What peace will be given . . . but servitude.* Seemingly a confusion between two constructions. (1) What will be given but servitude? (2) What peace will be given, will not rather servitude? &c. Richardson compares a similar use of 'nisi' in *Plautus*—"Ei liberorum, nisi divitiarum, nihil erat," He had no children, but riches. We may also perhaps compare l. 678; but see note.

336 *To our power.* Up to our power, as far as we are able. Cf. 'to my knowledge,' &c.

341 *Nor will occasion want.* Nor will other opportunities be wanting (besides that of assailing Heaven directly).

Cf. "Nor did there want cornice or frieze."—Bk. i. l. 715.

349 *Like to us, though less, &c.*—*Psalm* viii. 4, 5.

352 *By an oath . . . confirm'd.* The words used in *Hebrews* vi. 17; of God's oath to Abraham, *Genesis* xxii. 16.

353 *That shook*, &c. Borrowed from Homer, *Il.* i. 530 (of Jupiter's nod) μέγαν δ' ἐλέλιξεν Ὀλυμπον. Virgil, *Æn.* ix. 106, "Annuit et nutu totum tremefecit Olympum."

354 The emphasis falls on 'thither,' not on 'us.' 'Thither let us' is together equal to two feet, but not to be scanned | thither | let us | See note on bk. i. l. 3.

355 *Inhabit*. So in Shakespeare generally as a neuter verb.

357 *Attempted*. Cf. l. 404, 'tempt.' For Milton's use of the two words, and for illustration of radical meaning of our 'tempt.'

359 *Arbitrator*. Ruler. 'Arbitress' is used in a different sense. Bk. i. l. 785.

365 *To waste*. In apposition to 'act.'

367 *Puny*. Newton has suggested that the word may here be used in its proper and primary signification of younger, later born; French 'puis né.' *Puisne* judges (pronounced puny) are those last created, opposed to chief judges. Cf. Milton's pedantic use of 'pontifical,' bk. x. 313. The *y* is elided in scansion.

374 *Headlong*. -Long is an adverbial affix. Old English linge, and has nothing to do with 'long,' the adjective. Cf. 'darkling,' bk. iii. l. 39.

375 *Original*. Originator, author.

"And spangled heavens, a shining frame,
Their great original proclaim."—ANDREW MARVELL.

376 *Worth attempting*. 'Worth' is here an adjective, and 'attempting,' a verbal substantive. In Anglo-Saxon worth governed a genitive, as "Se wyrkta is wyrðe his metes." (The workman is worthy of his meat.)

377 *Or to sit*. Or whether to sit, depending on 'advise.'

378 *Hatching vain empires*. Notice how the abrupt termination gives point to the sarcasm.

378-390 *This proposition of Beëlzebub had been devised and already hinted at by Satan. Who but the Arch-fiend could be the author of so devilish a plot? The assembly unanimously vote assent.*

380 *And in part propos'd*. Find the reference.

383 *At one root*. Destroying them at the root before they had branched forth and multiplied. Cf. bk. iii. l. 286—

"As in him perish all men, so in thee,
As from a second root, shall be restored
As many as are restored."

387 *States*. Cf. the French, 'les états généraux,' the parliament; and English, 'the three estates of the realm.'

390-417 *Beëlzebub's second speech. This decision is worthy of you: it will raise us nearer Heaven, and perhaps open a way to Heaven itself, or at least secure us a pleasant retreat. The question remains, Whom are we to send on this mission? The way is hard, the obstacles many, and our choice all-important.*

391 *Synod.* Gr. *σύνωδος*, a meeting; used generally of a meeting of ecclesiastics.

392 What is the antecedent to 'which'?

395 *With neighbouring arms*; with our army close at hand.

396 *Chance*, a substantive, which has passed into an adverb: the fuller form is perchance. Cf. the Latin 'fors.'

397 *Zone.* Greek ζώνη, belt.

399 *At.* At the rising of, under the influence of.

402 *Shall.* "Shall was used by the Elizabethan authors with all three persons to denote inevitable futurity, without reference to 'will' (desire).

"If much you note him,
You shall offend him, and extend his passion."

—*Macbeth*, iii. 4, 57.

i.e. 'you are sure to offend him.'

"And if I die, no man shall pity me."—*Richard III.* v. 3, 201.

i.e. 'it is certain that no man will pity me.'—ABBOTT.

406 *Palpable obscure.* Cf. "darkness that might be felt." See ll. 97, 278.

407 *Uncouth*; unknown. 'Couth,' the past participle of 'cunnan,' to know; English 'can,' Scotch 'unco;' strange, prodigious, very; Provincial, 'unkid,' uncanny.

409 *Vast abrupt*; the desolate and yawning gulf. Cf. l. 406. *Arrive the happy isle.* So Shakespeare, "Arrived our coast;" "Ere we could arrive the point proposed." 'Arrive,' Lat. 'adripare,' to reach the coast. 'The happy isle,' the earth, which floats like an island in air.

410 What is the meaning of 'then'?

411 *Evasion*; power of evading or eluding. What is the ordinary meaning of the word?

412 *Senteries.* The sole instance, as far as I know, of this form of the word. Derive.

413 *He had need all circumspection.* 'Had' is for 'would have.' Cf. Lat. plup. indic. in conditional sentences. See note on bk. i. 210. The rest of the construction presents considerable difficulty. Either 'circumspection' represents a genitive; in which case we might compare "(of) what kind of man is he?" "on both sides (of) the leaf," and many other phrases, with 'of' omitted. Or, "He had need" = he would have in need, he would need. Er würde viel Umsicht nöthig haben.

417-430 *Beëlzebub waits expectant to see the effect of his words, but all shrink from the risk till Satan speaks.*

418 *Suspense.* Elsewhere used by Milton in the literal sense. "Suspense in heaven" (of the sun).

Who appear'd. For one to appear, or, as it is here expressed, to have appeared. The idiom seems the same as that explained, bk. i. p. 45.

422 *In other's countenance.* Cf. Spenser, *Faerie Queen*, i. 5, 6—
 "With greedy force each other doth assail."

We still omit the article in the phrase, "They assailed each other" = each the other.

423 *Astonish'd.* More than dismayed, thunder-struck, struck dumb, 'attoniti.'

428 *Monarchal.* Gr. *μναραχος*; but the suffix is romance, or Latin.

430-466 *Satan's speech.* *Your hesitation is natural. The ascent from Hell is arduous and strongly guarded. This gained, the explorer must pass the realms of night, and unknown dangers await him beyond. But I as your king am bound to take the chief share of dangers as I do of honours. I therefore undertake alone this enterprise. Do you meanwhile watch at home, and seek as best you may to mend our state.*

430 *Empyrean.* *ἔμπερος*, of fire. Fire was thought the purest and most ethereal element; hence the empyrean for the highest heaven. See note on bk. i. 117.

432 *Long is the way.* Cf. Virg. *Æn.* vi. 127—

"Facilis descensus Averni,

Sed revocare gradum superasque evadere ad auras
 Hoc opus, hic labor est."

"The gates of hell are open night and day;

Smooth the descent, and easy is the way:

But to return and view the cheerful skies,

In this the task and mighty valour lies."

—DRYDEN.

434 *Convex of fire.* Regarded from the point of view of an outside spectator.

435 *Outrageous.* Fr. 'outrageux,' Lat. 'ultra.'

436 *Ninefold.* Like the Styx, "Novies Styx interfusa coerctet." *Æn.* vi. 439. Styx ninefold interposed immures.

Adamant. *ἀδάμας*, what cannot be broken, used in Homer for the hardest of metals, probably steel. English poets seem to have attached no very definite meaning to the word. Compare the two forms it takes in French, 'diamant' and 'aimant.' Sylvester uses the form diamantine. See note on bk. i. 48.

439 *Unessential.* Void of being, the 'illimitable inane.'

441 *Abortive.* Producing before the time, so producing nothing. Cf. l. 149—

"Swallowed up and lost

In the wide womb of uncreated night."

442 *Whatever.* Cf. note on l. 260.

443 *Remains him.* A Latinism = 'eum manet.'

450 *Scan.* Me and I are two emphatic syllables.

452 *Refusing.* If I refuse.

457 *Intend.* Like the Latin 'intendere,' used absolutely for

'intendere se,' or 'intendere animus.' "Neither was there any who might share the government while the king intended his pleasures."—BACON, *Henry VII.*

464 *The coasts of dark destruction.* The dark and desolate realm of night.

465-486 *Satan ends abruptly to prevent any rival from offering, now he was certain to be refused, to undertake the mission, and so reaping the glory without the hazard. Thereat the assembly rises and worships him as a god, applauding his public spirit; for even devils can honour public spirit, thereby shaming the specious ambition of bad men.*

467 *Prevented.* Forestalled, as in the Prayer Book. Quote.

468 *Rais'd.* Inspired. *From = by.*

"The operations of the orbs

From whom we do exist and cease to be."

—*King Lear*, i. 1.

474 *Dreaded not more, &c.; i.e.* dreaded his voice, forbidding even more than the adventure. A figure called in Greek Litotes (smoothness), or Meiosis (lessening), the suggestion of a strong notion by a weak or negative form of words.

482 *Neither.* Not even.

483 *Lest bad men, &c.* The connection is as follows. Bad men do good deeds from unworthy motives. These deeds might seem absolutely good; but they cannot when it is remembered that even devils are not utterly bad. Cf. a similar argument, *James ii. 19*—"The devils also believe, and tremble."

486-521 *The council ended, they depart rejoicing in their chief. Their joy after the stormy debate is compared to the sun reappearing after storm. The poet is led to contrast the concord of devils with the discord and wars of men. The leaders issue forth with Satan in the midst. The result of the council is proclaimed by the sound of trumpets and by heralds.*

486 *Doubtful consultations dark.* See note on bk. i. 69.

489 *While the north wind sleeps.* The north wind clears the sky.

490 *Lowring*, now written lowering, probably from a false derivation, connecting it with 'low:.' Low German 'luren,' to keep back in a sly way; Modern German 'lauern,' to listen.

Element; air, as the most universal of the four elements.

491 *Scowls . . . snow*; an intransitive verb used transitively, or rather as a causative. Cf. "God doth not shine honour upon all men equally."—BACON'S *Essays*, 45. "Squints the eye" for "make the eye squint."—SHAKESPEARE, *King Lear*, iii. 4.

492 *Chance.* See note on l. 396.

493 *Extend*; put forth.

495 *Hill and valley rings.* Modern English syntax would here require the plural. The only exception to the rule is when

the two subjects are so intimately connected as to form a single logical idea; e.g. "The hue and cry of the country pursues him."—JUNIUS. The older idiom, agreeing with the Latin and Greek, allowed either construction; e.g. "The flax and the barley was smitten."—*Exodus ix.* 31.

498 *Under hope*, as in the common phrase, "Living under the gospel dispensation."

499 *God proclaiming peace*. Resolve it into a dependant sentence.

504 *Enow*, still a provincial pronunciation of enough. The Saxon is 'genoh.' Probably the *g* was prefixed to the *h* in order to insist on the *h* being pronounced as a guttural. See Earle's *English Philology*, p. 126.

508 *Paramount*. French 'paramont,' above, from Latin 'per ad montem.' Sherwood (1632) gives "A Lord Paramount—un seigneur de prinief."

509 *Alone the antagonist*. Not the only antagonist, but able in his sole person to oppose. Derive antagonist.

512 *Globe*; like the Latin 'globus.' Bacon uses 'a globe of precepts' for a compendium, an encyclopædia.

513 *Imblazonry*. See note on bk. i. 538.

Horrent. Cf. "a horrid front," bk. i. 563. See note.

517 *Alchymy*, from the Arabic 'alkemia,' the original meaning of which word is disputed. Alchemy was the science of transmuting metals, specially of transmuting the baser metals into gold. Hence it came to mean any mixed metal. "White alchymy is made of pan brass one pound, and arsenicum three ounces; or alchymy is made of copper and auripigmentum."—BACON'S *Physical Remains*.

518 *By herald's voice explain'd*. A construction κατὰ σύνεσιν, or according to the sense. Explain. Notice how the irregular prosody of the line is an echo of the sense.

521-629 *They now betake themselves to various employments to pass the time till Satan return. Some contend in games, flying or in chariots, others indulge in freaks of wild madness, others apart sing their own deeds of valour, others discuss metaphysical problems—an idle but bewitching pastime. Another part explore the four rivers of Hell, and reach a fifth, Lethe, beyond which lies a frozen continent, whither at certain seasons the damned are brought. As they ferry over this river they try to drink its waters, but cannot. On all sides they find nothing but a world of death filled with monsters and horrors.*

525 *Likeliest*. As the adjective in the positive degree is constantly used for the adverb, the sign of inflexion being lost, so we find more rarely the comparative and superlative used likewise. Thus we still use 'best' as an adverb, and Tennyson has "the hollower bellowing ocean."

526 *Entertain*; employ, wile away. Now only applied in this sense to persons.

528 Some editors omit the comma after 'sublime:' wrongly, for the clauses are arranged cross-wise, according to the figure called in Greek Chiasmus; e.g. "Ratio consentit, repugnat oratio."

Sublime. Latin 'sublevimis,' floating, flying.

530 Milton names two of the three great national games of Greece. What is the third? Pytho was the ancient name of Delphi. Where is Olympia?

531 *Shun the goal with rapid wheels*. From Horace, *Odes*, i. 1, 4—"Metaque fervidis evitata rotis." The goal was also the turning-point.

532 *Brigads*. See note on bk. i. 675.

533 Keightley, with much probability, supposes Milton to be describing the Aurora Borealis. But Cf. JOSEPHUS, *de Bell. Jud.* vi. 5. 3.

536 *Prick forth*; spur, ride fast. "And yet he pricked over yonder plaine."—*Faerie Queen*, v. 1, 19.

Aery; composed of air, phantom.

Couch. French 'coucher.'

537 *Close*; close with one another, grapple.

Feats of arms. See l. 124.

538 *Welkin*, sky. German 'wolken,' clouds.

Burns expresses both the glow in the sky and the fiery contest.

539 *Typhaean*. See note on bk. i. 199.

Fell. Fr. 'felle,' cruel, fierce; hence felon, felony.

540 *Rend up both rocks and hills*. Like Typhoeus buried under Ætna.

Ride the air. Like the night-hag, l. 663, or the witches in *Macbeth*.

542 Hercules, the reputed son of Amphitryon, who was the son of Alcæus, hence called Alcides, had just returned from Œchalia, a town in Thessaly (others say in Eubœa) where he had conquered Eurytus, when he received from his wife, Deianira, the fatal robe smeared with the blood of the Centaur Nessus, sent by her as a charm to regain his affection. Maddened with agony, he hurled Lichas, the bearer of the robe, into the sea. The story is told in the Trachineæ of Sophocles.

547 *Retreated*. A few intransitive verbs of motion are still conjugated with the auxiliary 'be.' Many more were so in Milton's time. Hence the participle 'retreated,' where we must now use 'having retreated.'

550 *And complain that fate*, &c. "This is taken from the famous distich of Euripides, which Brutus used when he slew himself—

Ἦ τλήμων Ἀρετῆ, λόγος ἄρ' ἦσθ', ἐγὼ δὲ σε
Ὡς ἔργον ἤσκουν, σὺ δ' ἄρ' ἐδούλευσας βίᾳ.

(Virtue, thou wert, alas! but an idle tale. I followed thee, thinking thee real; but thou wast all the while the thrall of force). In some places for *βία*, *force*, it is quoted *τύχη*, *fortune*. Milton has well comprehended both, enthrall to *force* or *chance*."

—BENTLEY.

551 *Enthral*. For derivation see bk. i. 149.

552 *Their song was partial*. One-sided, prejudiced. The theme and the music are contrasted.

553 *What*. Parse.

554 *Suspended hell*. As, when Orpheus sang his lost Eurydice, the Eumenides were spell-bound, Cerberus stood fixed, his three mouths agape, and Ixion stayed his wheel.—*Georgic* iv. 481.

Took with ravishment. Cf. Comus, 256 (of the Siren's song),

"Who, as they sang, would take the prison'd soul,

And lap it in Elysium."

556 Eloquence appeals to the reason, music to the senses.

558 *Elevate*. See note on bk. i. 193. With what does 'elevate' agree?

560 The repetition of fate, will, foreknowledge, each with an epithet, serves to emphasize the (to us) irreconcilable contradiction between the freedom of the will and "fixed fate," or what is now known as the doctrine of Philosophical Necessity, the doctrine which asserts that human volitions and actions are necessary and inevitable. The foreknowledge of God may be called the theological form of the latter doctrine.

561 *Wandering*. Either intricate, or actively, causing to wander.

564 *Apathy*. The stoic *ἀπάθεια*, imperturbability, or freedom from passion. 'Passion' would seem not to represent the tenet of any particular school, but the popular revolt against the philosophy "which doth the human feeling cool."

568 *Obdur'd* = obdurate; but obdurate expresses rather the state; obdured, the action.

569 *Triple steel*. The "aes triplex" of the first mariner in Horace, *Ode* i. 3, 9.

570 *Squadrons*. See bk. i. 356.

Gross. So in bk. vi. 551—

"The foe approaching gross and huge."

Elsewhere used by Milton in the modern sense.

571 *Wide*. In its length and breadth; an adverb, as in 'far and wide.'

574 The five rivers of Hell are from the Greek, but their junction in one burning lake, and the frozen continent which lies beyond them, all Milton's own invention. Styx is from the Greek *στύγην*, to hate; Acheron from *ἄχος*, sorrow, and *ῥέω*, to flow; Phlegethon, from *φλέγειν*, to burn; Cocytus, from *κωκυτός*, wailing.

581 *Torrent*. Like the English 'boiling,' combines the notions of heat and rapid motion.

Inflame. Here a neuter verb.

584 *Labyrinth*. Derive.

588 *Beat*. The -en of the past participle dropped, as in smit, writ, &c. See note on bk. i. 621.

590 *Gathers heap*. On the analogy of 'gathers bulk.'

591 *Deep snow and ice*. Understand 'is' not 'seems.'

592 *That Serbonian bog*. The Serbonian marsh or lake was a long strip of water on the east coast of Egypt, near mount Casius, mentioned by Herodotus as the eastern boundary of Egypt. "It was surrounded on all sides by hills of loose sand, which, carried into the water by high winds, so thickened the lake as not to be distinguished from part of the continent." —HUME. Damiatra was a city on the Pelusiatic mouth of the Nile. If there is any historical allusion in the words "where armies whole have sunk," it has not been discovered. Milton has borrowed the circumstance from *Diodorus Siculus*, i. 35 (quoted by Keightley in the original): "Therefore very many, from ignorance of the peculiarities of the place, and missing the way over it, have perished with all their forces."

595 *Frore* = froren = frosen = frozen. Ger. 'gefroren.' Cf. forlorn for forlosen = forlost : Isern, the old form of iron.

Cold performs the effect of fire. So even in prose writers cold is said to burn. "Ambusti multorum artus vi frigoris."—*Tac. Ann.* 13, 35. Newton quotes Virgil, *Georgic* i. 93, and *Ecclus*, xlii. 21, 22. The effect of touching a very cold substance is well known.

596 *Harpy-footed Furies*. So Æschylus speaks of the claw-footed Erynyes, and Lycophron of the harpy-footed nightingales (the Sirens). In Homer the Harpies (ἄρπυιαι, the spoilers) are still storm-winds, who carry off any one who has unaccountably disappeared : we see the myth in the process of formation. In Virgil it is crystallized.

Hal'd, another form of 'haul.' So *Acts* viii. 3—"Haling men and women."

597 *Revolutions* ; periods.

598 *The bitter change . . . by change more fierce*. Is 'change' used in the same sense?

600 *Starve*. A. S. 'steorfan,' Early E. 'sterve,' German 'sterben,' to die ; but the verb here (like 'starve' in its modern sense) is used actively. Thus we still talk of being perished with cold, and in Cheshire 'to be starved' is to be cold (to be hungry is 'to be clemmed'). *To starve* is in apposition with fierce extremes ; but instead of the other extreme being given, the construction is changed, and it is stated as a fact that they are hurried back to fire. "This circumstance of the damned's¹

¹ Newton's English is not equal to his learning.

suffering the extremes of heat and cold by turns seems founded upon Job xxiv. 19, not as it is in the English translation, but in the vulgar Latin version, which Milton often used: 'Ad nimium calorem transeat ab aquis nivium; Let him pass to excessive heat from waters of snow.' The same punishments after death are mentioned by Shakespeare, *Measure for Measure*, Act iii. Scene 1—

—'and the delighted spirit

To bathe in fiery floods, or to reside

In thrilling regions of thick-ribbed ice.'—NEWTON.

604 *Sound*, a narrow arm of the sea. The word is connected with 'swim.'

605 *To augment*. What sort of infinitive?

609 *All in one moment*, &c. is quasi-oblique; *i.e.* it expresses the thoughts of those who are the subject of the sentence.

611 *Medusa* was one of the Gorgones. On her head, instead of hair, were snakes, and to look on it was death.

613 *Wight*. A. S. 'wiht,' creature, thing.

614 *Tantalus*. Cf. Homer, *Od.* xi. 582—"Tantalus too I saw enduring grievous pains, standing in a pool whose waters reached his chin. Thirsty, he yearned to drink, but could not attain to it; for as often as the old man stooped, desiring to drink, so often the water was sucked back and failed, and at his feet the black earth appeared, and the deity dried it up."

615 *Confus'd*. Elsewhere in Milton with the modern accent.

Forlorn agrees with what? See note on l. 595.

616 *Aghast*. The prefix *a* is a corruption of Old English *of*, an intensive prefix; so in 'afear'd,' &c. *Ghast* appears in the adjective 'ghastly.'

617 *View'd first*; took their first view of.

620 *Alp*. Not the use of a particular for a general name, but rather a return to the original signification of the word. 'Alp' is the Gaelic and Welsh for 'mountain,' and an *alp*, in the mouth of a Swiss, means, not a snowy mountain, but any mountain pasturage.

621 A line often quoted (by Burke, among others) as an instance of the sublime, and also as showing the force and variety of English blank verse. The effect in this instance is produced by making each syllable of the first three feet a fully accented monosyllable; then follows a regular iambus in the fourth foot, in order to give us breathing-space, as it were, and prepare the way for the last word, which applies to the whole line, and is the most emphatic word in the line. Find for yourself parallels—lines like this, heavy in sound and pregnant in meaning. In the next line the whole stress falls upon 'universe.' As instances of the opposite effect, the smooth harmony, which lines consisting wholly of monosyllables may yield, we may quote *Comus*, 88—"Well knows to still the wild winds when they roar"—and *P. L.* v. 194.

622 *By curse.* Opposed to Genesis i. 22, &c., "And God blessed them."

623 *Created evil, for evil only good.* It was good only in so far as it fulfilled the purpose of its maker; viz., that it should be evil. Give the different meanings which 'good' has in English, and show that the present is a misuse of the word, containing as it does a false suggestion. Milton here treads on dangerous ground, the mystery of the origin of evil. 'Evil' is to be scanned as a monosyllable. Compare the Scotch 'de'il.' So in Shakespeare.

625 *Prodigious*; in the proper sense, monstrous, portentous. A good instance of the tendency of words to degenerate and become vulgarised.

626 The vowels in the penultimates of 'abominable' and 'unutterable' are either dropped or slurred. This license is common with the unemphatic syllable of any polysyllable.¹

628 Consult any classical dictionary.

629-680 *Meanwhile Satan wings his way to Hell. He appears to those left behind like a distant fleet at sea. The massive gates of Hell are described, with their two guardians. One, a woman above, a serpent below, with hounds at her waist like Scylla, or some night-hag; the other, a shapeless shape, a shadowy substance, a kingly phantom, armed and menacing, against whom Satan advances undaunted.*

629 Scan.

630 *Highest*; to be scanned as a monosyllable.

631 *Puts on swift wings.* It is a question whether this is to be understood literally. To us the notion of wings put off and on at will is almost grotesque, but Hermes' winged sandals may be quoted as a parallel: on the other hand, cf. "winged with speed," bk. i. 674, and l. 700 of this book.

633 *Scours.* Explores thoroughly. Connect the two meanings of the word.

635 *Concave.* The convex of l. 434.

636 The points to be observed in this famous simile are—
1. The indistinctness. The fleet is far off, it seems in the clouds, it is sailing by night. 2. The vastness. Satan in his single

¹ Dr. Johnson, in his *Observations on the Versification of Milton*, scans differently. He supposes the last syllables of 'abominable,' 'unutterable,' to be elided, and quotes as parallels—

———"From the shore

They view'd the vast, immeasurable abyss."

"Impenetrable, impal'd with circling fire."

"To none communicable in Earth or Heaven."

If Dr. Johnson is right, we must suppose Milton to have used the French pronunciation of these words. But in a line quoted below (on l. 880)—
"Shoots invisible virtue even to the deep"—elision is out of the question, and in each case (except the first quoted) the sense, as well as the rhythm, seems to require a pause after the word.

person appears as a fleet of Indiamen (the largest of merchantmen). 3. What we may call the surplusage of ornament. This last point we may justify or explain in several ways—(1) Though these details are irrelevant, their general effect is to add to the grandeur of the image. (2) Poetry universally delights in particulars, and avoids what is vague and general. (3) Milton is imitating Homer and Virgil, both of whom, in their similes, give their fancy the rein, while Virgil is specially fond of such geographical specifications. (4) Milton delights in the melody of sonorous names.

637 *Hangs in the clouds.* No commentator, as far as I know, has observed that this simile is an expansion of the Greek word *μετέωρος*, literally high in air; then, of ships, out at sea. The phenomenon is an optical illusion occasioned by the refraction of light through contiguous masses of air of different density.

638 *Bengala* is Bengal, *Ternate* and *Tidore*, two of the Moluccas, a group in the Asiatic Archipelago famous for their spices.

640 *They.* The fleet, or rather the vessels composing the fleet.

The trading flood. Formed on the analogy of 'the trade winds,' winds which at certain seasons blow constantly in the same direction, and are taken advantage of by trading-ships.

641 *Ethiopian.* The Indian Ocean.

642 *Stemming.* To stem, to resist, to make progress against a current; generally used actively.

Nightly. During the night, not night by night.

The pole. The south pole.

644 *Hell bounds.* The barriers of Hell, consisting of the gates, and partly also, perhaps, of the natural rock.

646 *Adamantine.* See note on l. 436.

647 *Impal'd;* enclosed with, having a pale of. What is the ordinary meaning of the word?

649 The hint for the following allegory is taken from *James* i. 15—"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Sin is produced at the first revolt of Satan, the offspring of pride, or the lust of power; Death soon follows, born of sin: the Hell-hounds which gnaw their mother's vitals are the terrors of an evil conscience, bred of sin and evoked by the fear of Death.

650 The description of sin is closely modelled on that of Scylla; not the Scylla of Homer, but of the Latin poets. Thus Virgil, *Æn.* iii. 426—

"Above she shows a human face,
And breast resembling maiden grace;
Below 'tis all a hideous whale,
Wolf's belly linked to fish's tail."

And *Eclogue* vi. 75—

“Scyllam | candida succinctam latrantibus inguina monstribus.”
(Her gleaming waist begirt with yelling monsters.) Compare also Phineas Fletcher, *Purple Island*, c. xii. st. 27, a description of Hamartia (sin)—

“A woman seem'd she in her upper part.

* * * * *

The rest, though hid, in serpent's form array'd
With iron scales like to a plaited mail:
Over her back, her knotty tail displaid
Along the empty air did lofty saile,
The end was pointed with a double sting.”

—Quoted by TODD.

654 *A cry*; a pack. Cf. Shakespeare, *Mid. N. D.* iv. 1—

“A cry more tuneable

Was never holla'd to, nor cheer'd with horn.”

657 *Kennel*. French ‘chenil,’ Latin ‘canis.’

661 *Trinacrian*. Sicily is called *Τρινακρία* from its three promontories.

663 *Riding through the air*. Alluding to the well-known superstition of which Göethe has made use in the scene of the Walpurgisnacht in *Faust*. (Mephistophiles asks Faust, “Would you not like a broom-stick?”) Lowell, *Among my Books*, p. 112, gives a simple and ingenious explanation of the superstition.

664 *Lured with the smell*, &c. So the spirits in the under-world crowd round Odysseus to lap the blood he has shed to attract them. Infants' blood is one of the commonest ingredients in witches' potions.

665 *Lapland witches*. Cf. Shakespeare, *Comedy of Errors*, iv. 3—

“Lapland sorcerers in habit here.”

See Sir W. Scott, *Demonology and Witchcraft*, Letter iv.

The labouring moon eclipses. So Virgil talks of ‘lunae labores.’ The Mexicans say of an eclipse, “The moon's being eaten;” the Tahitians, “The moon's bitten or pinched.” ‘Eclipses,’ *ἐκλείπει*, suffers eclipse.

666 *The other shape*, &c. The sublimity of Milton's description of Death consists in its indistinctness, its vague horror. Various images are offered, and each in turn rejected as inadequate, leaving on the mind an undefined sense of something more ghastly than eye has seen or fancy pictured. The sentence is irregular, ‘it,’ in l. 670, being added because of the long parenthesis.

677 *Admired*. Cf. bk. i. 690.

678 *God and his Son except*. ‘Except’ is here used as a passive participle, and the construction is absolute. We find the full form in Shakespeare, *Much Ado*, i. 1—“Only you excepted.” So we might paraphrase, “Of God and his Son I say nothing, but of *created* things he valued none.”

681-746 *The meeting of Satan and Death.* Satan vows that he will pass the gates, whoever his opponent may be. Death reminds Satan who he is and how he has fallen, and bids him at his peril advance where Death is king. Satan is compared to a comet, and the two, as they face each other, to two thunder-clouds before they meet. The encounter is stayed by Sin, who bids the two remember that they are father and son, and that in thus contending they are only furthering the designs of their common foe. Satan pauses to enquire who the speaker is.

685 *That be assur'd.* Cf. "confer affairs," bk. i. 774; "think submission," bk. i. 661.

686 *Taste thy folly.* Like the Greek *γέυεσθαι*, prove, find out by experience.

688 *Goblin.* Fr. 'gobelin,' German 'kobold,' a spirit generally connected with mines. Wedgwood with much probability derives the word from the Welsh 'coblyn,' a knocker. The goblins are believed in Wales to work in mines (like Milton's lubber-fiend in *l' Allegro*) unseen, though they may be often heard.

692 *Heaven's* is a monosyllable. See *Rev.* xii. 3 *seq.*

693 *Conjur'd*; conspiring. What are the other two meanings of the word? Shakespeare always accents the word on the first syllable, except in two passages (*Romeo and Juliet*, ii. 1, and *Othello*, i. 3), in both of which we should accent on the first syllable.

698 *To enrage thee more.* A final sentence, depending on a clause which must be supplied. Supply it.

700 *To thy speed add wings.* Paraphrase. Cf. l. 631.

701 *I pursue thy lingering.* The abstract for the concrete.

704 *Grisly.* See bk. i. 670.

709 *Ophiuchus*; *ὄφιουχος*, Latin 'anguitenens,' the snake-holder, a large constellation in the northern hemisphere.

710 *His horrid hair.* Comet is from the Greek *κομήτης* (*ἀστὴρ*), the hairy star. For 'horrid,' see note on l. 63. So Gray—

"Loose his beard and hoary hair

Streamed like a meteor to the troubled air,"

and bk. i. 536—"The imperial ensign . . . shone like a meteor." 'Horrid' is a favourite word of Milton's. Quote for meanings. For the supposed influence of comets, see *Faerie Queen*, iii. 1, 16—

"All as a blazing starre doth farre outcast
His hearie beames, and flaming locks dispredd,
At sight wherof the people stand aghast;
But the sage wisard telles, as he has redd,
That it importunes death and dolefull dreryhedd."

713 *Intend.* First meaning 'to aim,' 'to make ready,' as a bow. So Spenser—"With sharp intended sting:" then, 'to

design.' Both meanings seem included in the present passage. Cf. l. 727.

715 *Fraught*; the past participle of 'to freight.' Used in the literal sense by Chaucer, *Man of Lawes Tale*, 171—

"Thise marchantz han doom fraught hir shippes newe."

Distinguish 'fraught' and 'freighted' as used in modern English.

716 *The Caspian*. Chosen by Milton because noted for its storms. So Horace—"Even the Caspian sea is not always vexed by buffeting storms."

717 *The signal blow to join*. Sound the signal for them to join: a good instance of the substantival use of the infinitive. Thus in Latin it would run, "Signa canunt committere pugnam." See note on l. 85.

721 Explain the allusion. Cf. I Cor. xv. 26; Heb. ii. 14.

Like; likely, as *Jer.* xxxviii. 9, "like to die," and commonly in Shakespeare.

722 *And now*, &c. Thus (as Stillingfleet points out) the heralds of the Trojans and Achæans part Hector and Ajax when engaged in mortal fray, reminding them that they are both dear to Zeus.—*Il.* vii. 279.

723 *Had been achieved*. See note, bk. i. 210.

725 *Fast*. See note on bk. i. 12.

Fatal. See note on l. 204. Is the meaning the same in "fatal hands," l. 712?

730 *Knowest*. The omitted pronoun is a reminiscence of the time when the termination was still significant: -st was originally s for si=ti=ta=tva, the pronoun of the second person.

And knowest for whom; Later editors have substituted a note of interrogation for the semicolon—an unnecessary change.

732 *Drudge*; connected with 'to drag.' Cf. "hewers of wood and drawers of water."

737 *Thy words so strange that thou interposest*; the words that thou interposest are so strange. 'Strange' would be called in Greek a secondary predicate.

738 *That my sudden hand*; that, as my arm has been arrested midway, I will forbear from showing you, &c.

[Lines 746-814 contain the reply of Sin. They have not been annotated, as they are not fitted for a lesson. They have, however, been retained in the text, as essential for a full understanding of the allegory, and as containing nothing that can suggest aught but horror of sin to the imagination of a right-minded boy.]

815-850 *Satan simulates friendship, and informs Sin of the newly-created earth, promising that when he has discovered it he will return to free her from this place of woe, and to share with her its pleasures. Thereat both Sin and Death rejoice.*

8:5 *His lore*. His lesson, his part as an actor.

818 *The dear pledge.* So Propertius, "communia pignora, natos." Children are tokens of past love and pledges, or warrants for love to come. What does Bacon mean when he speaks of married men giving pledges to fortune?

825 *Pretences.* An indifferent word, though usage has restricted it to the bad sense. Compare *πρόφασις* in Greek.

827 *Uncouth.* See note on l. 407.

829 *Unfounded.* Unstable, treacherous, the opposite of Shakespeare's "founded rock." Or perhaps = 'sine fundo,' bottomless. In what sense is the word now used?

830 *Foretold should be.* A strangely condensed construction for of which it was foretold that it should be. For the use of 'should' in subordinate sentences, see Abbott's *Shakesperian Grammar*, p. 229.

831 *By concurring signs.* To judge by concurring signs. What these signs are is not intimated.

833 *Purlieus.* The outskirts of a forest. So Shakespeare's *As You Like It*, iv. 3—"In the purlieus of this forest." From the French 'pourallée,' perambulation, land separated from a royal forest by perambulation; *i.e.* the yearly marking the bounds. So Wedgwood; but others, with more probability, derive it from 'pur,' clear, and 'lieu,' a place; that is, a place clear from the forest, land disafforested by the Charta de Forestâ.

Placed. Parse.

837 *Move new broils.* Stir up, arouse, like the Latin "movere bella." Notice that the logical subject of 'move' is not 'Heaven,' but 'Heaven surcharged;' *i.e.* the over-peopling of Heaven.

Be this. If this be designed. For the difference between *be* and *is*, after a verb of thinking, &c., Abbott quotes—

"I think my wife *be* honest, and think she *is* not."

—*Othello*, iii. 3, 384.

842 *Buxom air.* Buxom (spelt by Milton bucksome), Saxon, 'buksom;' German, 'beugsam.' Biagsam means *bow-some*; *i.e.* pliable, yielding. It was first used in the sense of obedient. "In an old form of marriage, used before the Reformation, the bride promised to be obedient and buxom in bed and at board; from which expression, not well understood, its present meaning seems to be derived."—JOHNSON'S *Dictionary*.

We find it also commonly used in the physical sense, as here :

"[Neptune] lid

His mighty waters to them buxom bee."

—*Faerie Queen*, iii. 4, 33.

Spenser also uses this very phrase, "the buxome air." Before Milton's time it had acquired its modern meaning. So Cotgrave's *Dictionary* (1611) gives Bucksome—gaillard; and Milton himself, in *l'Allegro*, has—

"Fill'd her with a daughter fair,
So bucksom, blith, and debonair."

846 *Horrible*. What part of speech? Cf. l. 816.

847 *Maw*. German, 'magen,' stomach, generally used metaphorically. So in sonnet i. 3, the Presbyterian ministers are called—

"Hireling wolves, whose gospel is their maw."

850-870. *Sin answers*. God has committed to me the key of Hell, and forbidden me to open. Death also stands guard. But what allegiance do I owe to God, who has afflicted me thus? Am I not rather bound to obey thee, my father, who wilt, as thou hast promised, soon bring me to reign with thee on earth?

850 *Due*. What is owed me, my just title.

868 *The gods who live at ease*. "Word for word from Homer, θεοὶ ῥῆτα ζῶντες."—Bentley. So Lucretius, "securum agere aevum," of the epicurean gods.

870-968. *Sin unlocks the gates*. They fly open with the noise of thunder, and disclose the gulf which separates Hell and Heaven. A description of the gulf. It is the kingdom of Night, of Chaos, and of Chance; the scene of the perpetual strife of the primordial atoms. Satan ponders awhile before he plunges into this gulf. He hears a sound as of a city besieged, or of a crashing universe. Still he takes the plunge; by turns he is borne aloft by a fiery whirlwind, and then hurled downwards. Then, half flying, half swimming, he passes a quicksand, and, directed by a confused sound, he reaches the throne itself of Night and Chaos.

873 *Train*. Cf. bk. iv. 347—

"Close the serpent sly,
Insinuating, wove with Gordian twinæ
His braided train."

874 *Portcullis*. French, 'portecoulisse' (from 'couler,' to slide), a gate like a harrow suspended over the doorway of a castle, and made to move up and down in grooves.

875 Explain the allegory.

876 *Once*. Even once = ever.

877 Keightley notices the incorrect use of the word 'wards.'

880 The line is an admirable echo of the sound. The first syllable, 'with,' being unemphatic, is not counted in the scansion. This is called in Greek 'anacrusis,' or 'back-stroke,' a stroke, or beat taken, as it were, before the rhythm properly begins. Mr. Skeat, in his *Essay on English Alliterative Metre*, proposes to call this "a catch." Cf. an exactly parallel line, bk. iii. 586—

"Shoots invisible virtue even to the deep."

883 Explain the allegory.

885 *That*. So that.

889 *Redounding*. Overflowing like waves.

890 Milton has taken the materials for this description of Chaos from many sources. Of these the principal seem to be—
 (1) The atomic theory of Democritus. Democritus declared that atoms, invisible and intangible, were the primary elements; all created things were but modes or combinations of these atoms.
 (2) The doctrine of Heraclitus, that *strife* (*i.e.* the concurrence of opposite tendencies) was the parent of all things.
 (3) Orphic hymns embodied in Aristophanes. Cf. in particular the famous chorus in the *Birds*—

“Before the creation of Æther and Light,
 Chaos and Night together were plight,
 In the dungeon of Erebus foully bedight,
 Nor ocean, nor air, nor substance was there,
 Or solid, or rare, or figure, or form;
 But horrible Tartarus ruled in the storm.”

—FRÈRE'S Translation.

Cf. also Tennyson, *Lucretius*—

“It seem'd
 A void was made in Nature; all her bonds
 Crack'd; and I saw the flaring atom-streams
 Ruining along the illimitable inane,
 Fly on to clash together again, and make
 Another and another frame of things,
 For ever.”

894 *Eldest Night*. Spenser addresses Night—

“O thou most auncient grandmother of all.”

Cf. l. 962.

895 *Hold eternal anarchy*. Hold their rule, which is no rule, or rather misrule. Cf. Ovid, *Metamorphoses* i. 18—“Hot and cold, moist and dry, hard and soft, heavy and light, all fought together.” (He is describing Chaos.)

900 *Embryon atoms*. τὸ ἐμβρυον, that which swells or grows within the embryon, or embryo. Ἡ ἀτομος, the indivisible particle.

They around the flag, &c. The various atoms, light, heavy, &c., are compared to soldiers rallying round their chieftain's standard; and again to the sand of the desert blown this way and that by whirlwinds. That one of the elements (heat, cold, &c.), which collects to itself most atoms, is for the moment victorious.

901 *Of each his faction*. Like the Latin ‘suae quaeque factionis.’ *Clan*—whence the word?

904 *Barca*. A town in the Libyan province, Pentapolis, afterwards called Ptolemais, now Polometa, or Dolmeita.

905 *Levied to side*. ‘Levied’ agrees with ‘sands,’ not atoms. “It means raised in its double sense, French lever.”—KEIGHTLEY. *Poize*, to ballast.

“Where could they find another formed so fit

To poise with solid sense a sprightly wit?”—DRYDEN.

906 *Their lighter wings.* The wings of the wind, which are lighter than the sand, or, perhaps, in the Latin sense of the comparative=too light. *These most.* “Most of these.”—KEIGHTLEY.

910 The commentators have found numerous parallels. The closest are *Lucret.* v. 259, “Omniparens, eadem rerum commune sepulcrum;” and *Romeo and Juliet*—

“The earth that’s Nature’s mother is her tomb.”

913 *In their pregnant causes.* As they exist *in posse* or in embryo.

917 *Into this wild abyss . . . and looked.* Stood and looked is equal to ‘standing looked.’ But the suspended construction is intended to represent the suspense of Satan before he makes the plunge. Bishop Pearce compares bk. v. 386—

“What the garden choicest bears
To sit and taste.”

920 *Pealed.* Made to ring, dinned. In *Il Penseroso* Milton uses “the pealing organ.”

925 *These elements.* The elements that surround us.

926 *In mutiny.* Dissolving their proper harmony, and fighting one with another.

927 *Sail-broad vans.* Cf. *P. R.* iv. 581—

“A fiery globe
Of angels on full sail of wing drew nigh,
Who on their plummy vans receiv’d him soft.”

‘Fan’ is a bye-form of the same word.

929 *Spurns the ground.* Cf. Horace—“Spernit humum fugiente penna.”

933 *Pennons.* Pinions. Notice the subtle alliteration in this and the following line.

Plumb. Cf. note on flat, l. 143.

937 *Instinct.* Goaded on, so charged with. Cf. bk. vi. 752, (of God’s chariot) itself instinct with spirit.

939 *Syrtis.* A proper for a common name.

Quenched . . . dry land. Epexegetical, an amplification of ‘stay’d.’

Neither sea, nor good dry land. Compare the proverb, “Neither fish, flesh, fowl, nor good red herring.”

940 *Founder’d.* See bk. i. 204.

Fares. So as late as Pope—

“Sadly they far’d along the sea-beat shore.”

942 *Behoves him now both oar and sail.* It behoves him (to use) sail and oar, or he has need of sail and oar. The Saxon ‘behofan’ has both meanings, to be necessary and to stand in need of. For the impersonal with ‘it’ omitted, compare *Robert of Brunne, Tale of Pers the Usurer*, A. D. 1303—

“Why he hem (these things) dyd, and for what chesun (cause),
Of alle behoveth him to yelde a resoun.”

Oar and sail. May be understood literally of wings and feet, but is certainly an echo of the Latin proverb ‘remis velisque,’ with might and main.

943 *As when a gryphon.* The story is from Herodotus, iii. 116 — “It is clear that gold comes in greatest abundance from the north of Europe. How it is produced I cannot tell for certain, but they say that it is stolen from the griffins by the Arimaspi, a one-eyed race of men.” In another place (iv. 27) Herodotus tells us that the name is Scythian, *Arima* meaning ‘one,’ and *spou* ‘an eye.’

946 *Purloin'd.* Old Fr. ‘purloigner,’ to make away with. Seemingly a euphemism like Pistol’s ‘convey.’

948 See note on l. 621.

954 *Plies*; to ply, to bend, to employ constantly; here without an object, makes his way.

957 *Might in that noise reside.* As the noise issues from some spirit, so the spirit is said to reside in the noise.

Of whom to ask. Either a consecutive or a final use of the relative; such that he might ask of him, or, in order to ask of him.

958 *Which way the nearest, &c.* Which is the nearest way to the confines of darkness and light.

961 *Wasteful*; vast, desolate.

964 *Orcus and Ades.* Orcus is the Latin name for the underworld, sometimes personified, the god of the underworld. Ades, or more properly Aides, is the Greek name for the ruler of the underworld.

The dreaded name of Demogorgon. A periphrasis for Demogorgon himself, but not an idle periphrasis; for an awful power attaches to the name itself.

“A bold, bad man, that dar’d to call by name

Great Gorgon, prince of darkness and dead night,

At which Cocytus quakes, and Styx is put to flight.”

—*Faerie Queen*, l. 1, 37.

We may compare the mysterious force attributed by the Hebrews to names.

965 *Rumour next.* So Virgil places at the entrance of Orcus Grief and Care, Disease and Old-Age, Fear, Famine, and Penury, Death and Toil, and Discord with snaky locks.—*Æn.* vi. 273. Compare also his description of Fame, with as many mouths and tongues as the feathers on her wings.

968-1010 *Satan addresses Chaos and Night: I am not come as a spy, but am compelled to pass through your borders, to win my way to light, or to the newly-created earth. If you guide me, I will restore to you this region which you have lately lost. Chaos*

PARADISE LOST.

answers: I know thee, Satan; for I heard the noise of thy fall. That fall has cost me much. From the nether portion of my realm Hell has been taken, and from the upper, Earth. If it is Earth that you seek, it is not far. Go on: the ruin you will bring is my gain.

973 *Wandering this darksome desert.* Milton (following the Latin idiom) frequently omits the preposition after a verb of motion. "To tower the sky," bk. vii. 441.

"She wandered many a wood."—*Faerie Queen*, i. 7, 28.

976 *What readiest path.* See note on l. 40.

977 *Confine with; march with, border on.*

"Full in the midst of this created space,
'Twixt Heaven, earth, and skies, there stands a place
Confining with all these."—DRYDEN.

985 *Journey; quest, object of my journey.*

989 *Incomposed; vacuous, meaningless. Can you distinguish 'discomposed'?*

990 *I know thee . . . who thou art.* An instance of antiptosis: the subject of the dependant sentence is made the object of the principal sentence. Cf. "I know thou who thou art, the Holy One of God," and see bk. i. 132.

993 See bk. i. 543.

996 *Confusion worse confounded.* Loosely in apposition to the sentence: making what was chaos before still more chaotic. Notice the repeated alliteration in this and the preceding line.

999 *If all I can will serve, &c.* In the hope of preserving by my utmost exertions, &c. 'Can,' cf. Bacon's *Essays*—"In evil, the best condition is not to will, the second not to can."

1001 Most editors alter 'your' to 'our.' The emendation is plausible, though not absolutely necessary. If we retain 'our,' we must suppose Chaos to identify his cause with that of Satan.

1002 *First Hell.* In apposition to a substantive to be supplied from 'encroach'd on:': the first encroachment was Hell.

1004 *Heaven and Earth.* The Heavens and the Earth that were created in the beginning, that is, the upper and the lower regions; not the Heaven of Heavens, which was from everlasting. Cf. bk. i. 9.

1005 *Linked in a golden chain.* Zeus bids the gods hang a golden chain from Heaven, and then try, if they can, to drag him down; while he, if he tried, could with it raise earth and sea.—*Iliad*, viii. 18. Tennyson, in his *Morte d'Arthur*, has finely employed the myth to symbolize prayer—

"For so the whole round world is every way
Bound by gold chains about the feet of God."

1009 *Havock.* Hawk (the bird) is a contracted form of havock, and it has been conjectured that 'havoc' was originally a cry of encouragement to a hawk when let loose on its prey: "Cry havock, and let slip the dogs of war."

1010-1055 *Satan having learnt his road, springs upwards like fire, though as hard beset by warring elements as were the Argonauts when they passed through the Symplegades, or Ulysses when he sailed between Scylla and Charybdis. Sin and Death following in his wake form a bridge between Hell and Earth, which has lasted ever since. At last he reaches the confines of light, and contemplates at his ease Heaven above him and the Earth suspended from Heaven. To Earth he wings his way.*

1011 *Should find a shore.* Because 'his sea' implies his voyage.

1013 *Pyramid of fire.* The Greek etymologists derived pyramid, *πυραμίδς*, from *πῦρ*, fire. No doubt the word, as well as the thing, is Egyptian.

1017 *When Argo passed, &c.* The ship *Argo*, in its quest for the golden fleece, passed through the Bosphorus into the Euxine, where were the justling rocks, *αἱ Συμπληγάδες* (from *συμπλήσσω*, to strike together).

1019 *The larboard.* The left side of a ship looking forwards; the right, in nautical language, is starboard. Scylla was on the Italian, Charybdis on the Sicilian side, and therefore on the right hand of Ulysses as he sailed down the straits. Therefore (as Bishop Pearce remarks) "on the larboard" must be taken with 'Ulysses,' Ulysses sailing to the left avoided Charybdis. Charybdis is connected with *ροιβδεῖν*, to suck in = a vortex or whirlpool. Addison, with some reason, finds fault with the word 'larboard' as too technical.¹

1020 *The other whirlpool.* Cf. l. 660.

1022 *With difficulty and labour he.* The repetition is characteristic of Epic poetry, and common in Homer and Virgil.

1023 *He once past.* A nominative absolute. In Old English the dative was the case employed in absolute constructions, answering to the genitive in Greek, and the ablative in Latin. When the case endings were lost, both the nominative and objective were used instead of the dative. Thus Shakespeare, *2 Henry VI.* i. 1—

"Why should he then protect our sovereign,
He being of age to govern of himself?"

And *Sonnet* 97—

"And, thou away, the very birds are mute."

And with the objective, *P. L.* ix. 130—

"And him destroy'd

For whom all this was made, all this will soon
Follow."

1024 *Amain.* See l. 165.

¹ "I have often wondered how Mr. Dryden could translate a passage of Virgil after the following manner:—

"Tack to the larboard, and stand off to sea,
Veer starboard sea and land."

PARADISE LOST.

1028 *Tamely endur'd a bridge.* So in Virgil the river is said not to brook a bridge, "pontem indignatus Araxes." Cf. also bk. i. 226. The bridge is described at length in bk. x. 282, seq. where it is compared to Xerxes' bridge of boats across the Hellespont.

1029 *The utmost orb.* The extreme circumference.

1034 *Influence.* Used, in its literal sense, in-flowing stream.

1037 *Nature.* 'Natura,' the becoming or growth of things is opposed to Chaos, as being to nonentity.

Begins her farthest verge, and Chaos to retire. A mixture of constructions, to be avoided at least in prose.

1039 *From her outmost works.* The extreme works or lines of nature. 'Works' is used in the military sense.

1041 *That.* So that, as in l. 885.

1042 *Wafts.* Floats.

"And now the shouts waft to the citadel."—DRYDEN.

Elsewhere used by Milton as an active verb.

1043 *Holds the port.* Like the Latin *tenet*, or *occupat portum*.

1044 *Though shrouds and tackle torn.* Though it does so with shrouds, &c. Cf. bk. i. 141, 394.

1046 *Weighs.* 'Librat,' poises.

1047 *Empyreal.* See bk. i. 117.

Undetermin'd square or round. The participle is used absolutely, concerning which it is undetermined whether it is square or round. So Chaucer uses 'considered,' where in modern English we should use 'considering.'

"Natheless considered his distresse
And that love is in cause of such folie;
Thus to him spake she of his jealousy."

Cf. bk. i. 282.

1049 From the description of the heavenly Jerusalem in the Revelation.

1051 *Fast by.* See bk. i. 12.

1052 *This pendant world.* Newton remarks that this does not mean the earth, but the solar system; for in bk. iii. 542, Satan is surprised at "the sudden view of all this world at once," and wandered long outside of it, till he saw the sun, and learnt there of Uriel where the earth was.

"It lies in Heaven across the flood
Of ether, as a bridge.
Beneath, the tides of day and night
With flame and darkness ridge
The void, as low as where this earth
Spins like a fretful midge."—ROSETTI.

1053 *Close by the moon.* How does this add to the force of the comparison?

Handwritten notes:
Satan's Giant's giant Jupiter's
Saturn a Saturn -

Rivers of the Tiber
Styx - Cocytus
Acheron - Phlegethon
Cocytus - Phlegethon
Phlegethon - Cocytus
Phlegethon - Cocytus

Uranus - sons of ^{or Uranus} Coelus & Terra - Coelus
used to conceal his children from Terra
Terra roused them up - Saturn then his father
& the drops that fell on the ground brought
forth the Giants - Briareus was one
them - They made war on the gods who with
the assistance of Hercules beat them down
the Earth then brought forth by Jove a huge
terrible monster - The gods in dining the
Egypt. Jupiter who had been secretly
created in Crete - unknown to his father
used to devour his children at birth. Jove
delivered his father & again set him on the
throne. but Saturn conspired against them
Jupiter then deposed him & he fled to
Tuscany Italy's Golden Age or Reign of Saturn

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